[AUM]



MAY LORD SHRI SWAMINARAYAN PREVAIL

Composed in Sanskrit and translated in Gujarati

By

Shri Gopalcharandas Shastri

"SHRI HARI VAN VICHARAN KAVYAM"

PART-I

Author and Publisher

Shri Gopalcharandas Shastri

Sant Bhushan, Dharmavidyabhasker

The Chief Priest

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Shastri Swami Shri Gopalcharandasji (Mahanth) of Shri Swaminarayan Temple,Charadva,is hereby authorised to publish Shri Harivanvicharan kavyam (English edition).

With blessings,

(Acharya Maharaj Shree)

Acharya Maharaj Shree
Swaminarayan Temple
Ahmedabad.



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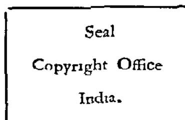
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Jitendra Jetly
Nyayacharya
M. A Ph D

Director,
Dwarkadhish Sanskrit Vidhyapith,
and
Research House of Indian Languages,
DWARKA

THE LETTER OF PRAISE

I have gone through the epic "Shri Hari Van Vicharan" The author has taken a great deal of labour His Composition of verses is very nice. His maxims with religious examples, the Chief subject and the observation of the service of God, are done very nicely He has presented all religions in a charming style No refutation of any religion is made. The propaganda of such a book should be made in India and abroad It will bring prosperity of mankind The effort of Shri Gopalcharan Shastriji is praiseworthy If all saints and acharyas, following this method give the beneficial preaching, I believe, it will bring prosperity to India

25-2-1970
Dwarka.

Jitendra Jetly
Nyayacharya.

HAJI MULLA KAMRUDDIN MULLA ABBASHUSAIN,

President,
Mulla Gnati, Morbi
and
Railway Engineer, Mechanical
and
Coach Building Contractors, Morbi

I got a chance to see the book "Shri Hari Van Vicharan" through Labhshanker Shastriji The author of this book is Shri Gopalcharandasji Shastri I had seen him before many years and had the advantage of his religious knowledge At present seeing him through this book, I am very much pleased He has done a great and noble deed for the welfare of the people by showing equal feelings for all religions in this book I am a mere simple soul who desires salvation, and it is beyond my capacity to express any opinion about this book, but I welcome this book, and send my greetings gently to Swami Gopalcharandasji

16-3-1970. Haji Mulla Kamruddin Mulla Abbashusain

Dr Vallabhdas N Mehta
L M & S

President Shri Tapgachha
Jain Sangh,
Mahendra Road, Morbi.
Date 15-5-1970

I read the epic "Shri Hari Van Vicharan" composed and published by Shri Gopalcharandas Shastri It is a praiseworthy epic Swami Sahajanand Maharaj, the founder of Swaminarayan cult was a superhuman genius.

He was born on Chaitra Sud 9, (Navmi) of Samvat 1837, in Chhapaiya near Ayodhya At that time there was great disorder in Kathiawad At the age of eleven, he left home and travelled upto Himalayas Bengal, Jagannathpuri, South India etc; for seven years and at last came to Saurastra At the age of eighteen, he started his important life as a priest of religion He preached for thirty years He composed a very valuable book, namely "Shiksha-patri" which is the essence of about 360 Shastras

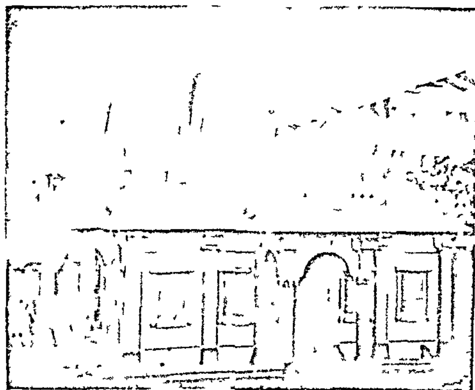
He gave light and peace to the hearts of many He brought backward people on the right path by preaching them easy "Bhaktimarg" and made them free from bad habits As a priest and God, He gave happiness to the world He made unchecked and self-willed people free by preaching them the importance of celebacy He gave prosperity to women by giving them a fixed place in the society and in the sect He accepted those who were not even Hindus and made them enjoy the Bhaktiras He made the people learn good conduct and celebrate non-violent sacrifices He was really the founder of forgiveness valour and good conduct

There is mutual relation of the greatness of Sanatan Dharm, the religious feeling of Shankermat, the worship of Ramanuj Acharya, the active service feeling of Vaishnavmat, the restraint of Jain Dharm, the prayer-bhakti of Christians the trust of Islam, the practical understanding of social religion and equal feelings for all religions in Swaminarayan Sect

Swaminarayan Sect has kept the spiritual matter of education, morality the love of labour and feeling of service Seeing the wonderful and supernatural supremacy of Shri Sahajanand Swami, many learned, wealthy officers of states and Sant-Mahant are attracted Thus He has made universal victory

He was the benefactor of all No mental and physical distress can plague those who follow the principles of Shikshapatri composed by Him Lacs of homage to Shri Swaminarayan Bhagwan, the founder of Swaminaravan Sect and the savour of sinful persons Thanks to Shastri Labhshankerbhai who made research on this nice publication

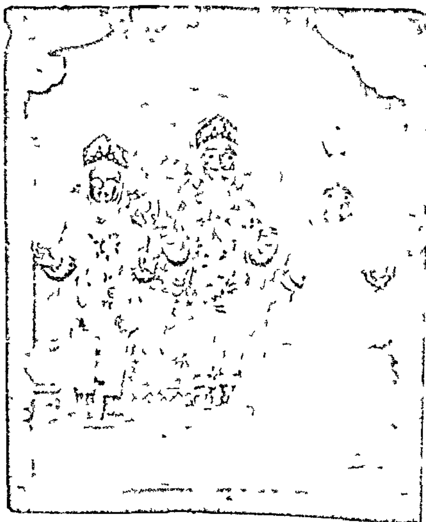
Disciple of Sant—Charan
DR VALLABHDAS N MEHTA.



Shri Swaminarayan Temple at CHARADVA
Dist Surendranagar (Saurashtra)



Shri Ghanshyam Maharaj (Lord Nilkanth) with His parents–Dharm Dev, and Bhakti Mata in Swaminarayan temple at Charadva (Saurashtra)



Shri-Harikrishna-Radhakrishna Dev, the principal deities,
at CHARADVA, Dist Surendranagar, (Saurashtra)



The Idol of Shri Ghanshyam Maharaj (Lord Nilkanth) in Swaminarayan Temple at Charadva [Saurashtra]

Homage by Emotional Flowers

Devoid of enmity since birth, determined to act according to truth, the ocean of mercy, always promise-fulfilling, expert in Sanskrit, English and Hindi languages, ocean of music literature, fully decorated with the virtues like mercy, hospitality etc Aksharadhama Niwasi (living in the imperishable abode of Lord) Acharya-in-chief Shri Devendraprasadji Maharaj !

Your boundless mercy, your unique love, and incomparable intelligence inspired me to write this book. It was your order that such a book will be the cause of transcendental service You had become extremely happy to see the completion of this book

But before it came to publication, you became Aksharaniwasi (went to the imperishable abode of the Lord) I express my sincere gratitude by offering my obeisance (offering emotional flower) of my holy mind You had told me in my presence "dedicate this book to the Lord Swaminarayan" I did that But you are at present with Him. Therefore, I offer this emotional flower of my mind to you by dedicating the book to you.

Offering obeisance,
Your obedient disciple,
GOPALCHARANDAS SHASTRI
Charadwa Swaminarayau Temple,
Charadwa

Date : 10-2-'70
Vasant Panchami

Chhapaiya—The Birth Place

शिवं जन्मस्थानं भवति च तथा देहविलयो
धरायां यत्रासौ शिवदसुखदश्चैव महिमा ।
परं जन्मस्थानं ह्यधिकमतमत्यन्तसुखदं
ध्रुवं बालक्रीडाजनितरसभक्तिर्विजयते ॥ १ ॥

The birth place and the place of disappearance of god are always considered as best places. They give us liberation. They are considered holy Both are highly glorified But the birth place of the Lord gives us more happiness and freedom because in the birth place, we realise joy of the child pastimes of the Lord Therefore the devotion in such a place would prove useful.

The question is as to whether the birth place is superior or the place of disappearance Nityananda Swami has replied that the birth place is considered to be superior because Lord is eternal yet he has descended on this earth to please His devotees The place where Lord Swaminarayan was born is the place of pilgrimage and one can have liberation as soon as he visits the place. The birth place is situated at Chhapaiya

Lord Swaminarayan himself cought hold of the hand of the respectable saint Shri Harinarayandasji Swami (the manager in chief of Mūli) and disclosed his place of birth to him According to the suggestion of the said respectable saint, the highly respected saint-in-chief Purani Shri Nandkishordasji Swami erected an Akshara Bhavan (place of salvation) and installed the idol of the Lord Swaminarayan, i e Ghanshyam through the auspicious hands of highly respectable Acharya Maharaj Shri Vasudevprasadji Maharaj Since then, one can always have darshan (realisation) of the Lord Swaminarayan

मात्रानन्दकरं प्रियं सुखकरं सौम्यं मनोनन्दनं
धर्माब्जं विकसत् सुखं सुविशदं श्रीनीलकण्ठस्य तद् ।
भक्तानां भवतारकं नतियुतानन्दस्य संदोहनं
नित्यं मंगलमातनोतु भगवद्बालस्वरूपं हरेः ॥ २ ॥

May the transcendental form of Lord Shri Neelkantha which is giving joy to Bhaktimata loving, giving transcendental happiness, increasing joy of mind, cause of blooming of the lotus of bhakti, form of happiness, extremely clean, making the devotees cross the ocean of the material world, enhancing joy to the eyes of those who offer obeisance prove auspicious

सखीनां कल्लोलैः सह सरसि पद्माकरयुते
हरिः स्नानं कृत्वा वसति च सदा भावसहितः ।
जले स्नानं तत्र कृतमतितरां मुक्तिफलकं
तदेतद् भक्तानामथ भवति नारायणसरः ॥ ३ ॥

The pond where the Lord Shri Ghanshyam had been taking bath with his friends Veni Madhav, Praga etc where Lord used to sit, where the cluster of lotus shines, where devotees take bath, and which is known as Narayana Sarovar, gives iternal salvation to devotees

जनानामार्ति यो वृषतनुजवेषो परिहरन्
निजानां भक्तानां सुखमतुलपुण्येन वितरन् ।
धरायां दुष्टानां दलनमथ कुर्वन् प्रतिदिनं
छुपैयाधीशो मे हृदयकमलेशो भवतु सः ॥ ४ ॥

The one who has assumed birth as Dharmanandana (the son of religion), who has solved the miseries of the people who gives unique transcendental joy to the devotees who always annihilates evil elements that are burdonsome to the earth that Swaminarayan Shri Neelkantha, the supreme personality of the god-head of Chhapaiya be the Lord of the lotus of my heart This temple is built by the highly respected religious chief Acharya Maharaj Shri Ayodhyaprasadji

शास्त्रीत्येतत्सुरम्यं सुपदमधिगताः प्राप्तसौहार्दभावा
वेदे वेदान्तरम्ये कृतमतिरुचिरा नीलकण्ठीयशास्त्रे ।
शास्त्रार्थाब्धौ सदा ये विबुधततिमतां दिव्यधारां वहन्तो
राजन्तां चारु गोपालचरणसुधियः शास्त्रिवर्याः प्रसन्नाः ॥५॥

In whom we realise eternal love, who has secured attractive status of shastri, who has secured knowledge of Vedas and vedanta and who has been pouring spiritual flow of divine speech in the midst of numbers of meetings of scholars strictly following the instructions of the Lord Shri Neelakantha that the scholar-in-chief, always joyous Shri Gopalcharandasji Shastri always shine in this world

Life sketch of Sant Bhushan (juwel among the saints) Vidhyabhaskar (the son of knowledge) Sadguru (spiritual master) Shri Gopalcharandasji

The author of this thought-provoking and informative book, Shastri Shri Gopalcharandasji, was born in the village Panasina, taluka Limdi. His father Shri Vaghjibhai was highly religious and devoted to god. His wife Smt Ramaba was also a very religious lady They were blessed with a child at 4-0 O'clock evening on Monday the 3rd Magh, S.Y. 1951. Immediately after the birth of the child, the mother Ramaba expired. Simultaneously one child was born to Laxmiba, belonging to the Brahmin community but the child immediately expired The efore, the motherless child was breast-feeded by Laxmiba and the child began to grow. The child started being enriched with the religious culture of the worthy father Vaghjibhai

Ramaben, a widow, and a Sankhyayoyi (follower of sankhya and yoga) was the mother-in-law of Laxmiba who was breast-feeding the child Ramaben was so delighted to see the brilliant culture in the child that she, despite vehement opposition from the father of the child Vaghjibhai, got the child introduced to the spiritually learned master Purani Swami Ghanshyamjivandasji at the famous Swaminarayan temple, Muli, Jhalawad, on the auspicious day, i e 2nd day of Magh, S.Y. 1961 so as to enable the child to make further advancement in the religious activities of the institution. As a result of the pious activities of the previous birth, the child obeyed the orders of his master sincerely and ultimately the master was very much pleased with the services of the child.

His Holiness the religious head 1008 Acharya Shri Vasudevprasadji Maharaj initiated this wise devotee child Dahya Bhagat with his worthy hands on the auspicious day 'Vasant Panchami' of Magh 5, S. Y. 1962 and named him as Gopalcharandas

Soon after, he started reading books on languages from his co-brother Sadguru Kunjviharidasji Swami With a view, therefore, to enrich his educational field as also to make further progress in education, he was sent to Ahmedabad temple where he began his lesson on grammer etc. under the Principal, Tark Vachaspati Mahamahopadhyay Girijashankar Shastri of the Sanskrit institution of this temple.

He stayed with Sadguru Shastri Dharmaswarupdasji Swami, the disciple of Sadguru Shri Ghanshyamjivandasji Swami Limdawala, at Ahmedabad temple By their grace he thoroughly studied scriptures like Sidhant Kaumudi and Praudha Manorama containing deep and incomprehensible subjects

During his educational period, his father Vaghjibhai was totally displeased and dissatisfied with the Swamiji's initiation and was all the while making frantic efforts to take back the Swamiji to home but, by the grace of Lord Swaminarayan, Swamiji was protected

Many-a-times, there were occassions when Swamiji was compelled to remain confined in a room continuously for three days Even in such circumstances he did not change his ideas. He faced the situation with indomitable courage and faith As things were going bad to worse, he put forth his difficulties before his guru Purani Swamiji Ghanshyamjiwandasji On hearing this, spiritual guru prayed imploringly to benevolent Lord Swaminarayan At that time the undermentioned miracle happened

Respectable Vaghjibhai and his 40 to 50 persons were waiting since 3-00 P M At that time, there appeared two dangerous messengers of death on the scene They were much perplexed and perspired on seeing this scene They were so much afraid of this that they started remembering the Lord Swaminarayan Then they saw two saints with divine forms No sooner the saints appeared in the scene, the messengers of death disappeared from the scene On seeing this perceptible miracle, Vaghjibhai was highly enlightened and become a staunch devotee of Lord Swaminarayan.

There was a change in the minds of the people who went to take the Swamiji back home and they realised that whatever happened was proper. They set aside their old ideas having realised that their child's life has become completely devotional and completely absorbed in God

When Vaghjibhai expired, he called his eldest son to him and said 'Ratnabhai, if you really want to be happy, then get yourself initiated and be the disciple of the Lord Swaminarayan Lord himself has come to take me with Him, so I am going Talking thus, he left his perishable body and went to the permanent abode of God. Afterwards, Ratnabhai performed the last rites of his father Then he left home

Ratnabhai came to Muli with 65 golden guineas From there, he came to Ahmedabad to meet Swamiji Here he disclosed all his ideas and became a Parshad

The next day, when he was fully engaged and absorbed in enjoying the vision of Lord Narnarayan at the time of Shrungar Aarti, he saw the halo of lights emanating from the idol as at the time of Mangla Arti Seeing the idol as well as the Sain s and other Satsangis full of lights he was highly enlightened Thus, he enjoyed the vision of Lord continuously for 24 hours Having experienced this indiscribable incident, he was also converted into one of the devotees of Lord Swaminarayan After receiving orders from his spiritual master, he came back to Muli and surrendered whatever golden guineas he had to the Lord Radhakrishnadev Thus he got himself initiated and he was named (Dhyani-meditator) Krishnaprasaddasji

He was absorbed in he services of the holy master Having received the blessings of the saints and after becoming perfect in meditation, he became very famous in the sect Whoever saints and seekers of truth came In his contact, they got complete peace of mind By the grace of Dhyani (meditator) Swami many devotees could fulfill their desire

Once upon a time Sadguru Shri Ghanshyamjivandasji Swami wanted to listen to the recitation of Srimad Bhagvat So Shastri Gopalcharandasji Swami began the recitation from the second day of Maha The religious head, Acharya Shri Vasudevprasadji Maharaj himself came to participate in the celebration of Vasant Panchmi from Ahmedabad Thousands of devotees of the sect enjoyed the continous flow of nector through his sermons Seeing this, respectable Acharya Shri became extremely happy

Sadguru Mahant Shri Harinarayanadasji Swami, Kothari Shri Aksharajivandasji Swami and Kothari Chhaganlalbhai etc, met together and took him to the respectable Acharya Shri and got his blessings.

The respectable Acharya Shri was very happy and extremely merciful upon Swamiji Due to the sincere pious devotion that he had, Swamiji became very famous day by day by his bright spiritual activities After having the consent of the Acharya Shri he secured more knowledge from Pandit Shri Murlidhar Mishra of Patna Respectable Swamiji put in practice the implications of the famous proverb " सा यिघा या यिमुक्तये " He achieved success and became very famous in both the dioceses

He got favours from Thakur Saheb Shri Madarsinghji of Sayla, Thakursaheb Shri Dolatsinghji of Limdi and Sir Ghanshyamsinghji Saheb, the Ruler of Dhrangadhra and promoted sectarian activities among the states and made every one of them interested in the sect

On account of the inspiration from the Ruler Sir Ghanshyamsinghji Saheb of Dhrangadhra and respectable devotee Shree Chhotalalbhai Joshi, the magistrate, as also due to full favour of respectable religious head Acharya Maharaj Shri 1008 Devendraprasadji Maharj, respectable Shastri Gopalcharandasji Swami was appointed as the chief of Shri Charadva temple on the auspicious day i e the 7th Phgn S Y 1996

At that time, all the sectarians were aware of the fact that the condition of the Charadva temple was very pitiable. It was very difficult to manage the affairs of the temple

Respectable Swamiji with his group had widely travelled the surrounding villages of the States The said group comprised of musicians and learned saints who lived austre life with benevolent ideas However, they found their life to be very difficult in such tragic circumstances But despite all these, all the members of the group started sincerely devotional services of Shri Harikrishna Maharaj, Redhakrishadev and Shri Ghanshyam Maharaj In the group the chief disciple of Swamiji was late Shri Jagatpavandasji, the musician He was very famous for his saintly nature, musical art and sense of discrimination Because of his spotless and devotional services, a continuous flow of followers started coming to express their respect to him

The Maharani Saheba of Alwar had come with her large retinue to visit Charadwa on the 7th Chtr, S Y 1977 and the religious head Acharya Maharaj Shri Devendraprasadji Maharaj and the Dhrangadhra Ruler Sir Ghanshymsinghji etc paid visit to the temple, as a result of which the atmosphere of the temple changed to such an extent that one could feel and realise that really the goddess of fortune herself had come to stay All the infrastructural facilities as water tank, provision of cow-sheds, construction of guest houses for the devotees, colouring to the temple, ormaments for the idol, fixing marbles in the floors surruunding the temple, garden facilities, digging of wells and machines etc, were provided in the temple The expenditure incurred in this regard was met not from the collections made from the society at large, but from the voluntary contributions made by the devotees

Seeing the enthusiasm of the devotees and saints who used to come to Swamiji, the respectable religious chief Acharya Maharaj Shri Devendraprasadji Maharaj vide his letter No 486/53 appointed Swamiji as the religious chief of Ahmedabad temple from the 30th November 1953 i e from 10th Kartik S Y 2010, though he was already the religious chief at Charadwa temple This is a living example of the efficiency, saintly nature, learning and selfless services of respectable Sharstri Swami

There are following members in his group of Saints :

(1)	Sadguru	Swami	Shri	Bhudharcharandasji	Kothari	Swami
(2)	,,	,,	,,	Devanandaanadasaji	Purani	Swami
(3)	,,	,,	,,	Madhvacharandasji	,,	,,
(4)	,,	,,	,,	Ramacharandasji	,,	,,
(5)	,,	,,	,,	Premjivandasji	,,	,,
(6)	,,	,,	,,	Haripriyadasji	Pujari	,,
(7)	,,	,,	,,	Shrinivasdasji		
(8)	,,	,,	,,	Radhakrishnadasji Store keeper		
(9)	,,	,,	,,	Tadrupprasaddasji		
(10)	,,	,,	,,	Ghanshyamprasaddasji		
(11)	,,	,,	,,	Devaprasaddasji		
(12)	,,	,,	,,	Jayaprakashdasji		
(13)	,,	,,	,,	Mahapurushadasji		
(14)	,,	,,	,,	Shyamsundaradasji		
(15)	,,	,,	,,	Govindprasaddasji Shastri		
(16)	,,	,,	,,	Suryaprakashdasji	,,	

In addition to this, Parshad Jetha Bhagat, Chaman Bhagat, Prabhu Bhagat, Nathu Bhagat, Kunvarji Bhagat etc , are all renouncers/disciples belonging to this group

Respectable Swamiji is about 82 years old but he is always regular in performing his daily routine He gets up early in the morning at about 4 O'clock, takes bath, does his prayers, prepares the sandle pulps for the temple, makes ablution and decorates Shri Harikrishna Maharaj, garlands the Lord, applies sandle pulp and offers tulsi leaves to him, looks after the welfare of the devotees These are his daily routine activities Only those people who stay with him can understand all these things in their right perspective Countless number of devotees use to come to him for the spiritual contact. Whenever any one comes he is received with warm reception and is offered tea, food etc. under the personal guidance of Swamiji

He arranges at intervals invariably for fortnightly/monthly trips Taking respectable devotees like Sheth Shri Chotalalbhai of Kadi Soni Dhirubhai from Vaghodia, Patel Chhaganlalbhai of Anand, he widely travels the surrounding villages in motor cars and convinces the seekers after truth regarding the real truth about the supreme personality of Lord Swaminarayan.

Swamiji has freed a very large number of persons from bad habits such as intoxication drinking wine, smoking, committing theft, consuming tea etc , and made them regular sincere disciples and has taught them everything regarding the daily worship and other rules and regulations, the chanting of the name of the Lord and living moral life etc

I know respectable Shastri Swami's services for the last *32* years, and *I have personally seen and experienced everything as mentioned* **above** The only aim of his activities is to spread Satsang (spiritual knowledge) and to please the Lord Shriji and the respectable Acharya Maharaj

He fulfils the desires of sectarians Whomsoever comes to him for a discussion, *he* becomes *extremely happy at the end of the discussion* Ultimately the new-comers become non-egoistic

Sadguru Shri Nishkulanand Swami has said

" *Person who gives peace is called saint* "

As such I feel extremely happy to write this short life sketch of such a great saint With warm regards,

A Servant of Satsanga,
and
his disciple,
Purani Devnandanadas

Date, 10 2 1970
Charadwa

BHAV PUSHPA (Emotional Flower)

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः ।
नास्ति येषां यशःकाये जरामरणजं भयम् ॥

The poet who is thoroughly conversant with all sorts of literary flavour and whose poetic fame never dies nor becomes old is bound to be victorious

I have read this attractive poem Shri Hari Van Vicharan and made research upon it During my research, I was reminded of the abovementioned verse Respected saint Dharmavidyabhaskar (the saint of religious knowledge) Sant Shiromani (the Saint-in-Chief) Shastri Swami Shri Gopalcharandasji is such a fine savoury that he has made such a wonderful poetic composition which is full of glorification of the Lord Shri Hari In the said learned saint Shri Gopalcharardasji, we realise unique co-ordination and intellicence, luster and learning He himself is a great learned critic of the Swaminarayan Sect He is a unique devotee of Lord Swaminarayan His devotion, unique individuality, his sublime saintly nature are so harmoniously blended that I am highly surprised.

There are exceptionally few learned saints and 'devotees in India as Shri Gopalcharandasji is He is benevolent. He always helps poor Whenever any poor student approaches him for educational guidance, he immediately starts teaching Secondly, he helps the poor students by giving them books and making arrangements for food etc, Such a benevolent nature can hardly be found परोपकाराय सतां विभुतयः । (Paropkaraya satam Vibhutayaha) We experience this maxim in him

Whenever the respectable Saint Shastri Swami stands to deliver speech in an assembly, the entire audierce consisting of leaned as well as ordinary people becomes spell-bound because his speech is always serious thought-provoking and indicating co-ordination of different principles

His sense of service is also unique and transcendental

When he was appointed as the Manager-in-Chief of the Charadwa temple the temple was very old and in a dilapidated condition Hardly few people used to come there Wherever you could see, you could find nothing but dust and debris Since this great Saint-in-Chief's arrival, we can find such a beautiful building cow-shed, facilities for light and water

with machines etc The number of devotees coming to the *temple went on* increasing. The big performance of ceremonies was being started After having darshan, many devotees feel purified The temple of Charadwa became a great place of pilgrimage

When we see the throwns made of silver doors windows marble stones, a number of oil paintings describing the incidents of Lord Swaminarayan in the ceiling, and pure atmosphere, we immediately feel as if *we have directly come from Golok (the abode of Lord Krishna)* These are the fruits of the efforts of this learned Shastriji Shri Gopalcharandasji Swami

Here we find many golden ornaments decorating the Lord These indicate the fruits of the efforts of Swamiji. The rise of the Charadwa temple indicates the great benevolence of this saint The management of the temple vests in the Mahant (Manager-in-Chief) If the Mahant were a nice devotee *of God a worshipper and benevolen , the importance of the temple, the* decoration of the temple, incoming and outgoing of devotees increase considerably

It gives tremendous joy while we have darshan (seeing the feature) *of the Lord at the time of Aarti in the temple As soon as we see the* disciplined, learned and devoted saints detatched from the wordly affairs *it gives unique pleasure to us Thousands of devotees come for darshan* Every one of them is served with prasad - transcendental food Everyday in the morning, the idol of Lord Swaminarayan and other idols are garlanded with roses and the said garlands *are prepared by* the respectable Shastriji Swami himself He always gets up early in the morning at 4—00 A M and appears before Lord Swaminarayan at His service In the temple he worships the Lord according to formalities We can see divine *lights emanating from the idols* Thus, the respectable Shastriji Swami is an unique combination of detachment, benevolence and saintly nature His contact gives us devotion Devotion is far superior tokarma(action) gyan(knowledge) *Only devotion gives a man substantial happiness Such a knowledge* is possible to achieve only through spiritual contacts and spiritual discourses The peace that you cannot get by reading thousands of books can be achieved through listening to the sermans of the *respectable Shastriji*

I came in contact of the respectable Shri Gopalcharandasji Shastri at Charadwa As I am an inhabitant of Morbi, he knew me by name, but afterwards, *the more I came in his con acts,* the more I was impressed to

go and tempted to have the darshan of Lord Swaminarayan at Charadwa often and I was curious to enter into scriptural discussions with Shastriji for my benefit Respectable Shastriji had himself written the book namely 'Shri Hari Van Vicharan' before many years He ordered me to make research in it. Till then it was a manuscript I was surprised to see the material included in it when I started reading at Morbi I became happy to see the subject discussed What a sublime emotion! What a transcendental devotion! How wonderful is the movement of the Lord Swaminarayan in the forest! Immediately I realised that the respectable saint is a great learned man After discussion, I made the research This is an excellent book Lord Swaminarayan Himself has assumed His position in His Akshara (immortal form) God will be happy if we always read this epic and as a result, you will be happy in life and will be entitled to go to the abode of the Lord There is no doubt about it.

When the Manager-in-Chief was to be installed at Jadeshwar temple, the respectable Shastri Swami was cordially invited to attend I was one of the audience Several religious heads had gathered there. Many saints had delivered lectures according to their capacity at the time of speakers' programme

But respectable Shastri Swami started his speech in Sanskrit and it was found to be very sweet and the construction of the sentences was so appealing that it inspired in me awe and reverance. The saints became very happy and I was surprised to see that the Swaminarayan sect consists of such excellent saints

After this incident, विद्वानेव विजानाति विद्वज्जन परिश्रमम्। According to the meaning of this Sanskrit proverb, I was inspired to respect Swami Shri Gopalcharandasji

He is a desire-fulfilling saint I would like to give you a proof of it My wife's health was not well The doctors attending her were of the opinion that the disease was incurable, it was cancer. It is likely that she may be cured of this after operation I was very sad and gloomy after hearing this news I came to Shri Gopalcharan Shastri Swami and opened my heart to him He consoled me and advised me to stay at Charadwa for eight days and to do darshan of the Lord and to give her anointed water After performing this, she was cured of her disease I was highly surprised to see the miraculous power of the saint. Eversince this, I was drawn towards this learned and benevolent saint Respectable Shri Swami Gopalcharandasji is learned yet non-egoistic and always eager to serve

others. He is a living *embodiment of* Uddhava Sampradaya I have tried my level best to edit and make a research of this book with the *hope* that it would be universally appreciated.

The purpose of writing this book is that it should contain all the religious principles of the world in their true perspective and *every religious* people can have an opportunity to follow their own religious tenets and principles The sublime love towards humanity of *respectable Shastri Shri* Gopalcharandas Swami is clearly explicit in this book

Life without religion is meaningless. Religion gives us unique guidance. That is the only way to achieve happiness in life. Religion develops virtues like humility, sense of discrimination etc Without religion, a man becomes proud and puffed up Humility cannot come by reading any book or going to the schools conducted by any elderly people We should scrupulously follow the religious tenets and principles emanating from our own family traditions *It is our effort to develop this family tradition.* In this book, you will never find defeat of any religious tenets and principles nor slander but all the religious forms and customs and traditions have been shown as they are. Therefore, I do not have any doubt that this book *will be accepted universally. The purpose of this book is to give to* the coming generations the guidance It was the sincere desire of Shri Nilakantha Lord Who *is benevolent and Supreme Personality of God-head that* if religion develops and ignorance, irreligion, untruth, violance etc. are uprooted from the society, *the society is bound to devotop.* The development of the society implies the development of the nation. Then only it can be fittingly said a *national service.*

Therefore, I hope that as the book is universally appealing and appreciating, *I hope that every man with understanding will try to read* and make others read this book

Researcher,
LABHSHANKAR SHASTRI
(Vyakaranacharya, Vedantashastri, Kovid)

Morbi
Date : 10-2-70

Shri Bhrahmanand Swami who had built the magnanimous Swaminarayan temple of Muli in a safe place of Jhalawad in the Ahmedabad Diocese of the Swaminarayan Gadi His fame is all-pervading Lord Swaminarayan had the disciple Shri Bhrahmananda Swami, his disciple was Shri Tadrupananda Swami, his disciple was Shri Jagjivandas Swami, his disciple was Shri Muraricharandasji Swami and his disciple was Shri Ghanshyamjivandasji Swami. He had four disciples out of which the most famous learned Sadguru Dharmavidyabhaskar, Sant Bhushan the Chief among the Learned, blessed by the Spiritual Master is the Managing Chief Shri Gopalcharan Shastri, the author of this invaluable epic Shri Hari Van Vicharan In this epic, he has been a grand success This epic was written during the period of his studies Then late in life, the author had given the said book to Shastriji Labhshankarbhai of Morvi for research He completed his research The author has thereafter blessed him At last the said epic was given to me (Shri Krishnavallabhacharya) and I have given a philosophical turn to it to the extent possible and have yet tried to make it as easy to understand as possible

The learned religious Chief Shri Gopalcharan Shastriji who always resides in the proximity of Lord Swaminarayan proves glorious on this earth as he has given an excellent literary work "Shri Hari Van Vicharan" and feels spiritually satisfied He deserves much compliments as he has understood thoroughly the meaning and the purpose of such a poem, and has fulfilled that purpose by writing this poem

Here he has made use of all the characteristics of the epic You will realise all these while going through the subjects in the cantos.

Considering the necessity of the characteristics required in the poem as shown above, the epic is a complete success In all the divisions of the poem, namely excellent, medium and lowest we see the art of description, lucidity, figures of speech, all virtues, innocence, and indirect meanings, hidden meanings etc In this epic "Shri Hari Van Vicharan," the following aspects have been described

Lord Shri Hari entered the forest and crossed the rivers and stayed in rains, wind and under the scoarching sun,

came into contact with the violent animals, observed fearful ghosts, Bhairawas etc, had the darshan of dieties etc, served ascetics, remained merciful and kind, and-

formed identity between himself and the Lord, went through severe austerities and penancies, met meditators moved among the wonderful places of pilgrimage and gave salvation to the devotees and

defeated evil forces, displayed miracles, performed transcendental activities, led the people on the path of divinity and salvation, delivered sermons for the same, and

received invitations from dignitaries and kings but did not keep their contact with attachment or did not show astonishment and annihilated sins of the sinners and gave them shelter, and–

gave salvation to evil doers, demon-like persons etc, destroyed irreligious elements and thereby lessened the burden of the earth, and–

went to the places of pilgrimage, occassionally made kings His followers, gave protection to the surrendered souls and imparted knowledge to the seekers after truth,

presented in discussions all the material elements in detail, gave *satisfaction to all kinds of people in a number of ways, made them* realise His transcendental status, i e He is God, fulfilled the desires of those inquisitive persons who said 'if He is God, He may exhibit this or that' and converted them into disciples,

Sometimes He exhibited Himself as Spiritual Master, at certain places He posed as if He were a disciple, at certain places He exhibited miracles, gave shelter to the surrendered souls, imparted moral lessons

If the king were a character in the poem, naturally, the subject described shall also be found accordingly If the God were a character, the subject would also be found therein accordingly. Thus, the theme would be in the form of a poem only when the subjects are described accordingly. Therefore, in this poem—

that which contains cantos is called an epic poem This poem is one of the same Here the main character is that of Lord Shri Hari Himself The heritage of devotees the annihilation of evil elements and the conversion of the people into devotees through miracles are described in the epic.

Many brahmins from the best lineage, saints, Kshatriyas (warrior class), and different types of people are generally described and dieties are also taken into consideration occassionally

Impenetrable *forests, foot-hills of the forests*, dark and pitchy jungles, big mountains, big cities, good places of pilgrimage, the inhabitants of the places of pilgrimage etc are aptly described

All the literary flavours of the poem, incidental histories, discourses about the events, valuable information, good people and hermitages are also described

The groups of hermits of equal standard, their purpose, the people who surrender, benevolent acts are all described in this poem of penance In this poem, homages and blessings indicated by the description of the subject matter regarding literary work are all aptly described At certain places, censor of bad characters and virtues of the saints are described.

In this strongly constituted epic, there are poems in the same metre in the cantos and in the beginning and at the end of other metres, each in the beginning and the end of the subjects of the cantos there are two verses and the remaining portion is arranged with the verses in equal proportion

Its cantos are neither too short nor too long and they are full of flavours of nector and the end of the first chapter and the beginning of the next chapter are so harmoniously blended that the end of each canto suggests the beginning of the next canto

Here we find religion, knowledge, indifference to the worldly affairs, sacrifices, charitable people, devotees, methods of controlling organs of senses and description of ascetics and about efforts to establish identity between self and the Lord

Yoga-practioners, Samadhi (abstract concentration), practicable restraints, Muktas (liberated souls), dieties and seekers of salvation are all reasonably described at the appropriate time and places in this epic

Here we find the battle against evil elements described were necessary Secondly there are spells and users of spells and defeats by dieties dependent upon spells and their defeats are also aptly described

Also we find the description of the main character, the Lord Shri Swaminarayan and other related characters, arranged by the proper arrangement of the cantos in prose, poems and sometimes mixed with both Different metres have sprung spontaneously from the magnanimous joy of the poet They are all nicely interwoven as could the poet possibly do in this epic

It will be found that the compounds are neither very long nor very complex, the matter is devoid of much hidden meaning Thus, this epic, "Shri Hari Van Vicharan" is known as Prachya Kavya (simple and sweet song)

This epic is highly beneficial to delicate and intelligent personalities. It does not create fear in their minds, is fully informative and thus, it is an excellent guide

The God and the people with sublime character are centralised in this epic Secondly, we find an excellent depiction of different stories from the ancient times Therefore, this epic is highly praise-worthy and is an instrument in further enhancing the beauty of the poem

At certain places, we find that the subjects are described in proper sequences The verses are straight-way appealing In this epic, we find one verse and the proper order of the words in a sentence or co-ordination *in the groups of two verses Here we notice an excellent universal song* befitting the author,

Four Vedas, Agamas, Sanhitas, Epics, Histories, Smruties etc., are all considered to be great poems or great epics In all these epics, we will find an *exeellent co-ordination among the universe, the earth, the land,* the country, the town and the families

This poem is mainly concerned with Satwagun (quality of light and freshness), in so far as the three qualities, i. e Satwa, Rajas and Tamas are concerned *It is pregnant with deep philosophical meanings. yet it is* simple Therefore it is "Mrudu Prachya" (simple in construction)

Here there are many chapters regarding sermons. There are many philosophical chapters also. In addition to this we find miracles among all the chapters All of them can give us liberation

The great poem bathes us in the flow of nector of devotion, love,affection, contentment, giving us peace and tranquility of the mind Enjoy it.

The fruit of this poem is salvation Hear it, remember it and you shall be entitled for salvation It's fruits are eternal Therefore, *in this poem* also, you will realise immortality

गोपालशास्त्रिणा गोपालस्य चाध्ययनं यतः ।
कारितं च ततो गोपालास्पदं शाश्वतं त्विदम् ॥

Shri Gopalcharan Shastriji has composed this poem in which we can study the transcendental aspects of the Supreme Personality of the God-head Lord Swaminarayan, Who is the Protector of groups of saints, the earth, *divine light namely Brahman etc This epic has all the divine qualities* which can lead us to the immortal and imperishable Abode of Lord Swaminarayan

यो वै ब्रह्मपरायणो निजकृतिप्रागल्भ्यमीशेश्वरो
स्वेष्टस्यैव सुदिव्यतापसचरित्रावासरूपं त्विदम् ।
काव्यं स्वेष्टहरो समर्प्य मनुते तृप्तिं कृतिं कृत्यतां
गोपालाख्यमुनिस्त्वयं विजयते शास्त्रज्ञधुर्यो भुवि ॥

The great saint is a great scholar, scientific, unique and *indifferent* to the wordly affairs Therefore, I *express my good wishes* to him who *has brought out such a divine work which is fully* qualified to establish spiritual identity between the reader and the immortal Abode of the Lord

This poem is always nector to our ears, so read it thoroughly, understand it, making use of your intelligence dispassionately, *as a result of which you will be able to realise the immortal Abode of the Lord,* and become *really* divine and *intellectual*

Hear verses verbatim and ponder over the Lord deeply and try to find out transcendental meanings behind it and be completely steady especially at the end of the sentence. The devotees and well-wishers of the poem *should enter deeply into the meaning of the poem and after having merged themselves into the Form of the Lord, should always be prepared to achieve* the highest stage.

Let Lord Shri Hari who is known as the shelter of Bhagawat Dharma (religion based upon devotion) by the liberated people be victorious Oh God, take the readers of this poem into Your Supreme Abode *after their* demise Enjoy the divine and excellent flavour emanating from this poem *Give up everything and achieve* lasting peace after dedicating yourself to the *Lord Shri Hari*

This poem gives joyous fruit of salvation *This* tree is the desire-fulfilling tree Supreme Lord is the cause of rainfall of joy. Let the Supreme Lord make us healthier in His Abode

This poem helps us in controlling our mind while thinking about it gives an excellent fruit of virtues in the devotee, pleases our intelligence, creates *surprise in our mind*, enlightening our organs of senses, increasing peace and tranquility *in the organs of hearing*, develops light and freshness gives full satisfaction to the heart *inspires us in performing* pious activities and always gives new inspiration

This poem expands lasting fame in this world, teaches us techniques of earnings, develops the disciple into maturity, encourages our gift of the gab gives logical intelligence among the seekers after truth, develops logic to the extent that all the things can be co-ordinated, gives the fruits of the activities in the soul, if we stuey it deeply and thoroughly

Gopalcharan Shastriji always remains in the proximity of Parabrahma (Supreme Being) He dedicates his poem to the Supreme Lord This poem is the veritable abode of the divine human pastimes of the Supreme Lord Who Himself remains always as ascetic served by other ascestics Swamiji feels relieved of the obligations after dedicating himself to the Supreme Lord Such a learned Saint-in Chief Shri Gopalcharandasji comes out victorious on this land

Such a poem was necessary. Here among the 49 to 50 cantos, we enjoy the descriptions of the Lord's miracles based upon His pastimes Lord Shri Hari has to move from one planet to other planet to entertain the devotees and to promote Bhagawat Dharma (religion based upon devotion) While reading this poem, we come to such a conclusion All these scriptural and spiritual subjects and thoughts are discussed and described in the form of the knowledge and science In this "Shri Hari Van Vicharan" (the movement of the Lord in the forest), new sermons and philosophical principles are described Therefore, it is highly attractive Secondly, in this poem, we enjoy the description of new subjects giving us salvation The student who goes through this scripture becomes fully conversant with the knowledge and science as a result of which he becomes learned and thus entitled to achieve salvation Thus this 'Shri Hari Van Vicharan" is a sure success of fourfold human efforts

Therefore it proves victorious Moreover, we find the importance of devotion in this poem, and different opinions of different schools of philosophy are nicely discussed and therefore, every individual will feel complete psychological satisfaction in this poem Therefore this poem will give us lasting happiness I am of the opinion that this poem " Shri Hari Van Vicharan " is an excellent epic It shall be received with warm reception by humanity at large as it gives universal happiness and it is sure to be appreciated

काव्यमूर्तेर्वर्णनात्मा मुर्तोऽयं लोचनाञ्जलिः ।
स्वामिनारायणेऽर्पय्य निर्भरः सम्भवाम्यतः ॥

Poems are dependent upon the intelligence of the human beings. The poetic forms are enriched according to the intelligent achievements of the author Every man expresses his ideas in his books according to the meaning emanating from his heart The readers have unique intelligence Thus, they are conversant with the virtues and vices I hope that they will forgive the author who might have committed mistakes, if any, in his philosophical construction because of his natural limitations

This critique of the said epic is dedicated to the lotus feet of Lord Swaminarayan and thus I come to an end here

Deserving blessings of the superiors and co-disciples,

Shastri Pandit Shri [Krishnavallabhacharya Swaminarayan
Darshanik Panchanana, Shaddarshanacharya, Navya Nyayacharya, Sankhya-Yoga-Vedanta Tirth

Vikram Samvat 2026
Magh Sudi Panchami,
Tuesday, Date 10-2-70

Shri Swaminarayan Temple,
Junagadh
Saurashtra (INDIA)

Preface and the Speech of the Author

Greatly dear and favoured devotees of Shriji Maharaj the Controller of the whole universe and dear religious-minded brothers

You will be very much pleased to know that the third edition in English of "Shri Hari Van Vicharan" is very nice and it will give benefits of the holy tale of Shriji Maharaj

In Jetalpur Vachanamrut Second, when there was praise for the asceticism of Brahmanand Swami, seeing that God was pleased with him, Shri Brahmanand Swami folded his hands and said, "If You are really pleased with me, please tell me the tale of Your tour in the forest for seven years, one month and eleven days Shriji Maharaj told him the whole story of his journey which He started from Chhapaiya, came to Ayodhya, then gave salvation to His parents and kept them with Him in divine form Then again He started from Ayodhya, crossed the river Saryu, wandered in the forest came to village Loj and met Swami Muktanand there

Swami Brahmanand told this story to his disciple Tadrupanand Swami From Tadrupanand Swami his disciple Jagjivandasji Swami heard it Shri Jagjivandasji Swami told it to his disciple Moraricharandasji Swami Shri Moraricharandasji told it to his disciple Ghanshyamjivandasji And from Ghanshyamjivandasji, his disciple Shri Gopalcharandasji Shastri, heard it In this way, he has received this tale I was inspired to write and publish it in the proper form of a book Param Pujya Dharm Dhurandhar Acharya Shri 1008 Tejendraprasadji Maharaj has encouraged me with his blessings by sending permission through his letter No 162/27 dated 4-2-1971 before the printing of this third edition

Such a religion-loving Acharya well-versed in all Darshanas, a very good orator in English Hindi, Sanskrit etc , a good propagandist of the greatness of religion in foreign lands, I bow down to him respectfully again and I dedicate to him the good of this third edition in English and believe myself blessed

Panditvarya, Santshiromani, Darshnik, Panchanan, Shaddarshanacharya, Navyanyayacharya, Samkhya, Yog, Mimamsatirth, Vaishnavsarvabhaum Shri Krushnavallabhacharya Shastriji has reviewed this book and has obliged me

My hearty thanks and blessings to those who gave me full co-operation with their heart and soul in this work

My hearty thanks to the *following persons* and press-owners for giving me co operation in preparing and publishing this book

1 The Professors who translated twentyone cantos in English
2 The satsangis of Calcutta who sent printed photos of Shriji Maharaj *for this book*
3 The Press-owner of Bombay who printed twentyone cantos in English
4. Shri Vithalbhai V Parikh of Dipak Printery, Ahmedabad, who printed all the remaining matter except twenty-one cantos and helped in preparing and publishing this book

Last of all, I *cannot help myself giving my hearty thanks to Shri* Ratilalbhai Manishankerbhai Pathak of Viramgam, who gave me his full *co-operation in preparing* all *the remaining matter except those twentyone* cantos, who kept himself in close contact with press for this work and who tried his level best in publishing this book as soon as possible

My thanks to Shri P M Trivedi, M A of Ahmedabad for halp in the *translation of Several pages of the preliminary matter*

My hearty thanks to Shri Shivshankerbhai G Dave also who gave his full co operation in various ways

My hearty *thanks* and blessings *to those* also who gave me full co-operation with their heart and soul in this book

Vasant Panchami, 2034
12th *February* 1978

Shastri Swami Shri Gopalcharandasji,
Dharmvidhyabhasker, Sant bhushan,
Mahant, Shri Swaminarayan Mandir, MULI.
Via Surendranagar *(Saurashtra-India,)*

Shri Hari Van Vicharan

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1. Came to Chutaram.
2. The tale of Pibek-brahman.
3. He showed the niracle by meutralising the power of Pibek's mantra.
4. The description of Shakta–Caulmat.
5. Made Pibek disciple and made him his sadhu.
6. The destruction of books of Caulmat.
7. To come to the mountain "Navlakha".
8. Criticism on Kanadmat.
9. *Criticism on Sankhyamat.*
10. The salvation of ascetics.

Canto–18.

1. From Balvakund to Kapilashram.
2. The prayer to shri Hari by the Earth.
3. The lecture on Samkhya in Kapilashram.
4. Preached to study all the four shastras as otherwise differances between one another.
5. To come to Bakurgam.
6. Miracle shown to Jayramdas and Krushna Tamboli.
7. Example of a dove with family reunhappiness in affection.
8. Shown the miracle to Jayramdas.

Canto–19

1. *To show Akshardham to Jayramadas in Samadhi.*
2. To come to Jagannathpuri.
3. To tell the meaning *of the word "Gita", to Sadhus.*
4. The meaning of the word "Gudakesh".
5. The *destruction of Sadhus* engrossed in wordly affairs by making them fight amongst themselves.
6. Preaching to the king there & making him His disciple.

Canto–20

1. To Show a miracle to Jayramdas.
2. To come to Manaspur.
3. To make the King of Manaspur His disciple.
4. Shri Hari destroys the pride of His devotees.
5. The tale of Narad and Krishna.

Canto–21

1. To go to Venkatadri mountain.
2. Then to go to Shivkanchi.
3. Preaching to brahmins as they prayed for it.
4. The preaching of Shankaracharyamat.
5. To make the meaning according to Shankarmat of Tatvamasi (तत्त्वमसि).
6. Khyalivad.
7. The shodshopchar worship of Shri Varni by brahmins and the King.
8. The King and the brahmins became His disciples.
9. The importance of Diksha. (दीक्षा)



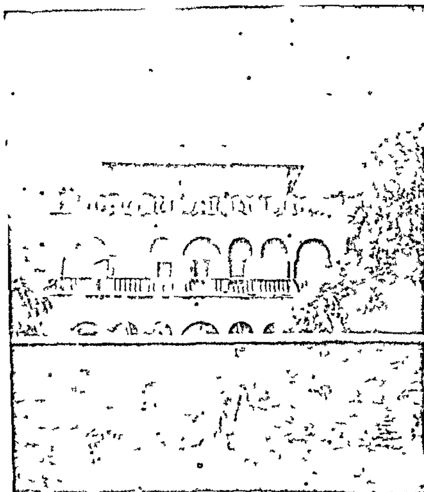
निजाश्रितानां सकलार्तिहन्ता सधर्मभक्तेरवनं विधाता ।
दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमङ्गलं नः ॥

May Shri Krishna, the Destroyer of all evil afflictions of His devotees, the Protector of Bhakti along with Dharma, the Giver of happiness coveted by all, give us his entire bliss.



His Highness the Maharaja of Dhrangadhra Sire Ghanashyamsinhji very cordially and with great respect welcomes His Holiness Revered Acharya Maharaj Shri Devendraprasadji Maharaj and offers Address of welcome to Revered Shastri Swami Shri Gopalcharandasji Swami

Birth-Place of Lord Nilkanth Varni



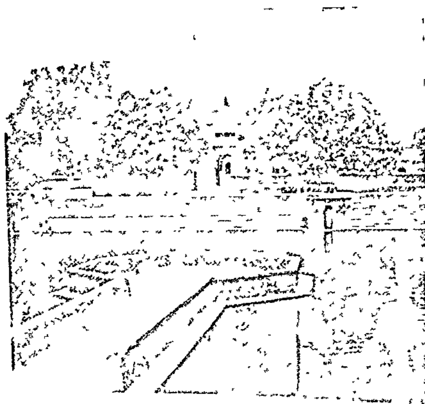
He was born at CHHAPAIYA, Dist. Gonda (U. P.)
A Temple has been built over His Birth-Place.

See Verse No. 1 Page No. 10



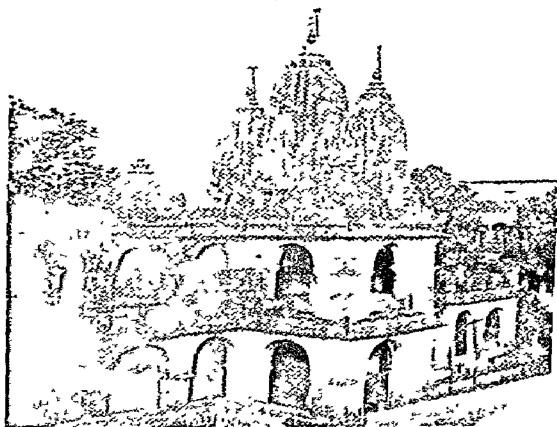
Fondling of Lord Nilkanth Varni by His Parents in childhood at CHHAPAIYA

See Verse No 2 Page No 11



Narayan Lake at Chhapaiya where Lord Nilkanth bathed

See Verse No 3 Page No. 11



Shri Swaminarayan Temple at CHHAPAIYA,
Dist Gonda (U P)



Sadguru Shri Gopalcharandasji Shashtri



-: श्री स्वामिनारायणो विजयतेतराम् :-

"May Lord Shri Swaminarayana Prevail"

॥ श्रीशाय नमः ॥

※ श्रीहरिवनविचरणकाव्यम् ※

The Poem of Shri Hari's Epic Journeys through the Forests

(श्री गोपालचरणदास शास्त्रि-विरचितम्)

(Composed by Shastri Swami Shri Gopalcharandasji)

-: प्रथमः सर्गः-

† मङ्गलं हरिजनुर्जनकादि-मोक्षणं गृहवृजिर्वनवासः ।
दैत्यपातितहरिर्हि सरय्वाः पारमाप्त इति वर्णितमाद्ये ॥ १ ॥

CANTO I:

1. In the First Canto the following are narrated: *Benediction; Manifestation of Shri Hari; His granting* liberation (i.e. Cessation of the cycle of birth and death) to His parents; His setting out for the forests, forsaking home; *A* demon's throwing *Him* into the river Sarayu and His reaching the opposite bank.

† *Rathoddhata Metre*

‡ गुणान् विमातुं निगमा न शेकुः
सर्वेश्वरस्याखिलशक्तिधाम्नः ।
ब्रह्मादयो यस्य वशे वसन्ति
तं स्वामिनारायणमानतोऽस्मि ॥ २ ॥

2. I bow to Lord Swaminarayana whose attributes even the Vedas cannot fathom. He is the Supreme Lord of all and the ultimate source of all powers. Deities like Brahma (i.e. the Creator) and others are under His protective canopy.

§ त्वत्सत्सङ्गयुता जना यदि गुरो शाल्कयदुःखान्विता-
स्तन्मे रोमपदेषु दुःखमधिकं संकोटिशो जायताम् ।
स्वाद्वन्नैर्वसनैः प्रजेश सुमुदा युक्ता भवेयुश्च ते
भिक्षापात्रमथो ममैव भवताद् वन्दे वृणन्तं वरम् ॥ ३ ॥

3. I bow to Lord Swaminarayana who prayed to His Preceptor Shri Ramananda Swami for being granted the boon of bearing *the suffering of His devotees thus: "Should any of your disciples* be destined to suffer the pain of a scorpion-sting, may that pain, millions of times greater in intensity, be suffered by Me instead in every pore of My body; and also, *if a begging bowl is ordained for him may it come to My lot and may he forever enjoy delicious food,* elegant divine finery and spiritual pleasures."

‡ *Upendravajra Metre* § *Shardulvikridita Metre*

* अक्षराधिपतिर्भक्तानन्दको विश्वधारकः ।
श्रीजिर्मे हृदये देयाच्छेमुषीं विश्वतोमुखीम् ॥ ४ ॥

4. May Shreeji Maharaj, the Overlord of Aksharadhama (lit. the Immutable Domain), the Giver of divine delight to His devotees, the Upholder of the universe, grant all-embracing wisdom to my heart.

NOTE :

१. श्रीजिः= ईजते उपस्थितेषु दुःखेषु भक्तवत्सलतया
भक्तजननयनगोचरतां प्राप्नोति इति ईजिः ।
श्रीयुक्तः ईजिः=श्रीजिः ॥ हरिशब्दवद् रूपम् ॥

1. Shreeji: The One who out of affection and grace, *manifesting Himself makes His form visible and appears* before His devotees in times of their despondency and adversities and who is possessed of Lakshmi, the Goddess of Wealth.

२. श्रीजिः= श्रयति शमदमादिगुणान् इति श्रीः ।
जयति कामक्रोधादीन् इति जिः ।
श्रीश्चासौ जिः= श्रीजिः ॥
हरिशब्दवद् रूपम् ॥

2. Shreeji : The One who is the Resort of attributes and the Fountainhead of virtues like self-restraint, both external and internal and who is the *Conqueror of* passion, anger and other eternal enemies of man.

* *Anushtup Metre*

हरिं हरं नमस्कृत्य वाचं देवीं विनायकम् ।
मिहिरं सद्गुरुं वन्दे सर्वकामफलप्रदम् ॥ ५ ॥

5. After saluting Vishnu, Shiva, Saraswati, Ganapati and the Sun I prostrate myself before my divine preceptor who fulfils all aspirations.

† वन्दे चमत्कारसुधासनाथान् समाश्रितानां किल कल्पवृक्षान् ।
विद्याम्बुधिप्रेममयानयोध्याप्रसादवर्यान् सुविचारधैर्यान् ॥ ६ ॥

6. I bow to Acharya Shri *Ayodhyaprasadji* Maharaj who, having performed many miracles and verily fulfilling all *human desires, was an unfailing source of solace to his* disciples. He was an ocean of knowledge, love, noble *thoughts and was full of divine patience.*

‡ अनेकविद्वद्वरयूथपङ्कजान्युद्बोधयन् सूर्य इव प्रभास्ति ।
सत्सङ्गधुर्यं सुखदं सुकेशवप्रसादरम्यं मनसा स्मराम्यहम् ॥ ७ ॥

7. I muse upon *Acharya Shri Keshavaprasadji* Maharaj who radiated brilliance. He made many a scholars blossom like the Sun making many a lotus bloom and was the foremost among the devotees of Lord Swaminarayana. He was the bestower of happiness on all and possessed radiance like that of the Sun.

† *Vamshastha Metre* ‡ *Upendravajra Metre*

First Acharya of Ahmedabad Diocese



Shri Ayodhyaprasadji Maharaj

Second Acharya of Ahmedabad Diocese



Shri Keshavprasadji Maharaj

Third Acharya of Ahmedabad Diocese



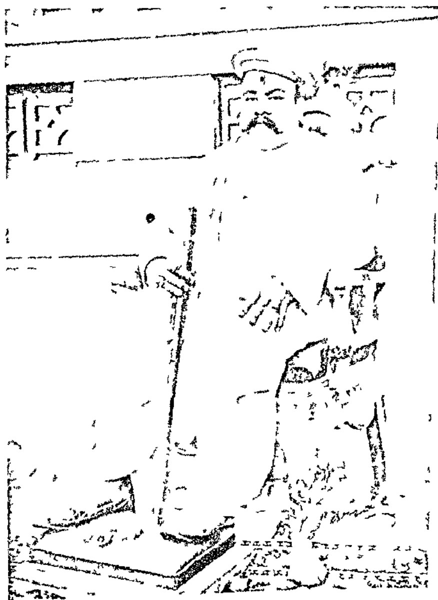
Shri Purushottamprasadji Maharaj

Fourth Acharya of Ahmedabad Diocese



Shri Vasudevprasadji Maharaj

Fifth Acharya of Ahmedabad Diocese



Shri Devendraprasadji Maharaj

‡ चमत्कृतिर्यैर्विविधा प्रदर्शिता श्रीधर्मभक्त्यादिगुणा विभाविताः।
अन्ते प्रसादाः पुरुषोत्तमा इमे प्रेम्णा प्रभान्तूत्तममानसे मम ॥८॥

8. May Acharya Shri Purushottamaprasadji Maharaj who performed many miracles and lent new meaning and dimension to many virtues like righteousness and devotion by his practice of them, shine affectionately in my innermost mind.

† नत्वा नत्वा विबुधवलयान् वासुदेवप्रसादान्
येषां स्वच्छा वचनरचना भान्ति भावप्रधानाः।
कीर्तिर्येषां प्रतिदिनमहो भ्राजते दिग्विभागे
विद्या हृद्या कविकुलगुरून् धर्मनेतॄन् नमामि ॥९॥

9. I bow repeatedly to Acharya Shri Vasudevaprasadji Maharaj who was ever surrounded by throngs of learned people. High sentiments predominate his pure compositions which emanate the light of wisdom. It is no wonder that the beacon of his fame constantly radiates light in all directions.

‡ स्वच्छस्वान्तं मुदितमनसं प्रेमभावं वहन्तं
विद्याहृद्यं सकलसुखदं दीर्घदृष्टिं दधानम्।
आचार्यं तं प्रवरमतिदं काव्यकोटेर्निधानं
देवेन्द्रं त्वां सुखधृतिगुणं नौमि नित्यं प्रसन्नम् ॥१०॥

10. I bow to Acharya Shri Devendraprasadji Maharaj whose heart was pure and mind full of joy. He had infinite love for all and radiated grace on account of his learning. His vision penetrated into the cosmos and he bestowed the rare wisdom he possessed and happiness on all. He was the fountainhead of millions of devotional poems. Bliss and patience were, amongst others, his great attributes. He was always pleased with his disciples.

‡ *Upendravajra Metre* † *Mandakranta Metre*

* देवेन्द्राल्लब्धविद्या विबुधततिनता नम्रभावं दधाना
धर्माब्धौ श्रद्दधानाः श्रुतिमतपथगास्नानमाङ्गल्यदेहाः ।
सत्सङ्गे भावुका ये प्रतिदिनमथ च प्रेमपीयूषवर्षा-
स्तेऽमी तेजेन्द्रवर्या मम हृदि सुखदाचार्यवर्या वसन्तु ॥ ११ ॥

11. May Acharya Shri Tejendraprasadji Maharaj have his abode in my heart for ever. He acquired learning from his father Shri Devendraprasadji Maharaj. Though highly esteemed by scores of scholars he is an image of modesty. He is deeply immersed in the sea of faith and religion. His mortal body has attained piety and holiness by a plunge into the ocean of Vedic wisdom.

* भूयाद् श्रीजिप्रसादो वृषसुतकृपया श्रेष्ठबुद्धिं दधानो
दातुं वेदाङ्गपुष्टिं मुनिमनुजनुतः पोषकः साङ्गभक्तेः ।
रक्षन्तु प्रेमभावैर्निवसतु सुचिरं श्रीरयोध्याप्रसादा
अष्टाभिर्लोकपालैर्द्युतिरचिततनुः कोशलेन्द्रप्रसादः ॥ १२ ॥

12. May Acharya Shri Ayodhyaprasadji Maharaj affectionately shield and guard Shri Koshalendraprasadji Maharaj and have a permanent abode in his heart. The latter is possessed of the highest intellectual powers by the grace of the Son of Shri Dharmadeva. He is held in reverent esteem by sages and others so that the Vedangas might flourish. He helps all the nine modes of devotion to the Lord to grow and prosper in the hearts of the devotees. His holy body emanates the combined lustre of the eight Lokpals or superintending deities. May he become the recipient of the sublimest grace of Lord Swaminarayana.

* *Sragdhara Metre*

Sixth & Present Acharya

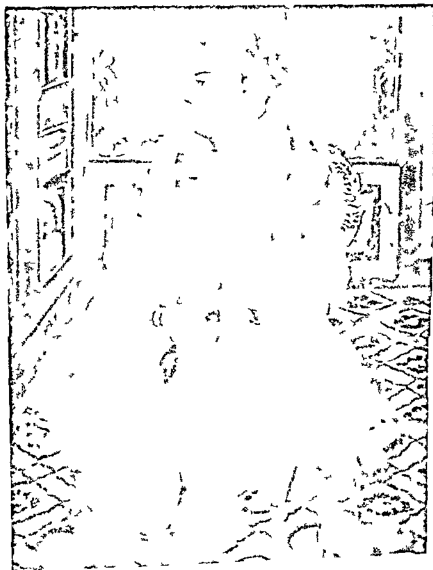


Shri Tejendraprasadji Maharaj



Shree Lalji Koshalendraprasadji Maharaj

First Acharya of Vadtal Diocese



Shri Raghuvirji Maharaj

* श्रीधार्मिस्थानसंस्थो हरिसमसुखदः श्रीरघूवीरनामा
ह्याचार्योऽपि प्रकाण्डप्रतिभसुरुचिरो ज्ञानसंतोषशाली ।
दिव्यान् भक्त्यादिभावान् प्रतिदिनमभिकं धर्मकार्येषु रक्तो
नित्यं श्रीधीप्रभावो जयतु भुवि चिरं गाढपाण्डित्य भावः ॥१३॥

13. May Acharya Shri Raghuvirji Maharaj who adorned the holy seat of the Son of Shri Dharmadeva prevail and radiate the grace of wisdom. He almost equalled Shri Hari Himself in the matter of bestowing happiness on the disciples. His was an extremely great and pleasing personality. He was endowed with knowledge and contentment. He was full of sublime devotional sentiments and ever engrossed in religious activities. His profound learning was coupled with the brilliance of intelligence and splendour.

* धार्मेः सेवां नितान्तं प्रतिदिनमतुलां तोषदां सेवमानाः
प्रध्यः सुध्येकभावैः सुखशुचिरसदा भाव्यमानाः प्रभावैः ।
शास्त्रे रम्ये कवित्वे वृषसुतमधिकं भव्यमालेखयन्तो
मुक्तानन्दा विभान्ति प्रचुरमतिमतास्तान् वदान्यान्
नमामि ॥ १४ ॥

14. I bow to the learned and holy Swami Shri Muktanandji who was greatly devoted for ever to the incomparable soul-satisfying service of the Son of Shri Dharmadeva. His enchanting poetic compositions, in which he has described the life and sports of the Lord who is superior to all, radiate grace and brilliance. He was highly esteemed by eminent scholars. He was the creator of pleasing and pure emotions and was honoured by the more learned with noble sentiments of beauty and wisdom.

* *Sragdhara Metre*

*गोपालानन्दनामा जयतु जयतु वै काव्यधारावहेन
सत्सङ्गाध्यात्मभावं कविकुलकलितं स्वान् जनान् ख्यापयन् सः।
भक्त्या भावेन भव्यो भवभयजलधिं तारयन् प्रेमवाक्यैः
श्रीशे सेवां दधानः प्रतिदिनमधिकं शास्त्रवाक्यान्वितो यः॥ १५॥

15. *May Swami Shri Gopalanandji* who was full of rare wisdom prevail and radiate grace for ever. He elucidated to his disciples through the medium of poetry the spiritual significance of the Swaminarayana Sect as expounded by groups of scholars. He attained grandeur on account of his devotional sentiment and was always deeply immersed in all the nine modes of Shreeji's worship. He was proficient in the knowledge of the Scriptures and his affectionate discourses helped his disciples to emancipate themselves from the shackles of the cycle of birth and death.

* नित्यानन्दं तपोभिः प्रचुरतरमनन्तं सदा ख्यापयन्तः
श्रीजिसेवां च कृत्वा कविवरमहिताः श्रेष्ठभावं भरन्तः।
प्राज्यां भक्तिं ततानास्त्वरितमुनिमदं मादयन्तः सुवाक्यै-
स्ते नित्यानन्दवर्या भुवि दधतुतरां नीलकण्ठस्य सेवाम्॥ १६॥

16. *May Swami Shri Nityanandji* ever enthuse the world with the worship of Lord Nilakantha. *His religious austerities* opened the floodgates of bliss. He has been eulogized by supreme poets. He propagated devotion of Shri Hari on an infinite scale. *He dissipated* in no time at all the vanity of great scholars by his invulnerable *reasoning.*

* *Sragdhara Metre*

NOTE :

१. श्रीजीः= इम् कामं जयन्ति इजाः (साधवः)
भगवत्कृपायुक्ताः। श्रीयुक्ता इजाः श्रीजाः।
श्रीजाः सन्ति अस्य श्रीजी॥

1. Shreejee : Saints are those who prevail over desires with a view to seeking the grace of the Lord. The word 'Shreejee' signifies He who is the Lord of those saints who have been endowed with that grace.

२. श्रीजी := इम् लक्ष्मीं जयति सौन्दर्यातिशयेन
वशीकरोति इति ईजः भगवान्।
श्रीयुक्तः ईजः श्रीजः।
श्रीजं अस्ति अस्य श्रीजी॥

2. Shreejee : It also means the glorious Lord endowed with a graceful, divine form who wins over Lakshmi, the Goddess of Wealth, by His great and irresistible charm.

* संसारासारभावं प्रतिजनमनिशं श्रीशसेवापरा ये
विज्ञायानन्दसारं श्रुतिमतसहितं ख्यापयन्तो धरायाम् ।
सेवाभावं तताना दिशि दिशि मतिदं दिव्यदेहं दधाना
वेदान्ते रम्यभावं दधति वरशुकानन्दवर्या वरेण्याः ॥ १७ ॥

17. I bow to the great and glorious Swami Shri Shukanandji who was ever intent on serving Shreeji Maharaj. Having discovered the secret of divine bliss he always preached to all in the world the Vedic doctrine of the futility of chasing worldly pleasures. He spread the spirit of worship in all directions and infused the spirit of service to the Lord in his disciples. His body emanated divinity and he found the Vedanta fascinating.

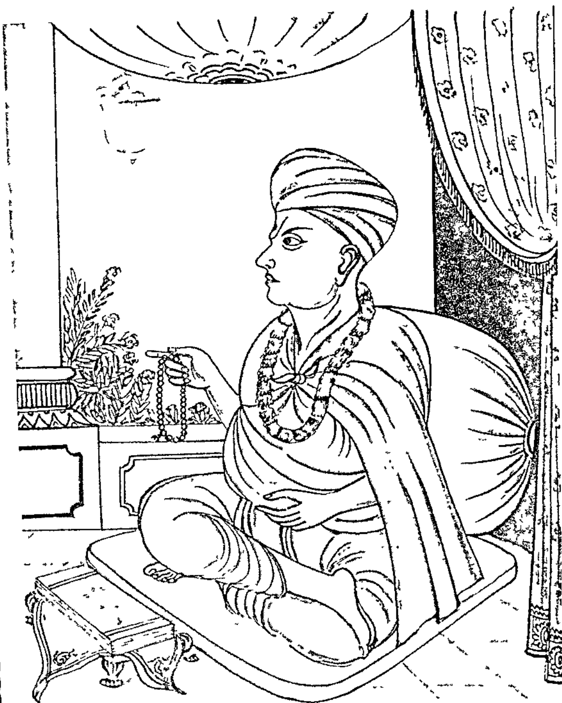
* भक्तौ धर्मे च भव्ये कृतमतिवितता नीलकण्ठोक्तवाक्ये
वेदान् नित्यं पठन्तः प्रचुरतरमतिं दीपयन्तो जनेषु ।
श्रीशार्चां सर्वभावैर्विदधति महिता ब्रह्मचार्येकभावा
भूदेवा वासुदेवाः कविकुलगुरवो नम्यमाना मया ते ॥ १८ ॥

18. With a bowed head and folded hands I pay obeisance to Shri Vasudevanand Brahmachariji, the best among poets. He had a reputation for his devotion, for his exemplary observance of religious injunctions and for his unswerving faith in the preachings of Lord Nilakantha. He recited the Vedas every day and greatly enlightened the minds of the people. Being of a high Brahmin family he was worthy of adoration. His most cherished accomplishment was the observance of an enviable state of continence. He was perpetually engaged in all the nine modes of Shreeji's worship prescribed for liberation.

* *Sragdhara Metre*

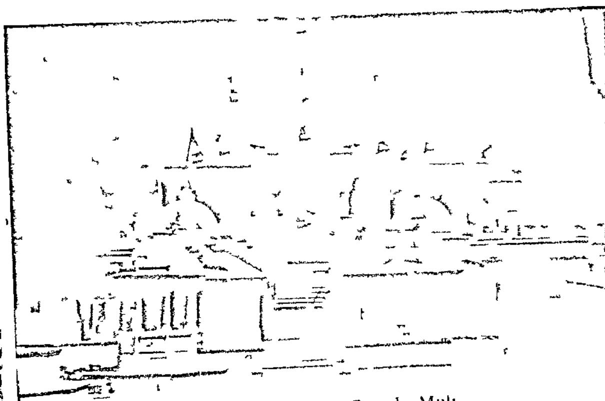


Sadguru Shri Vasudevanand Swami



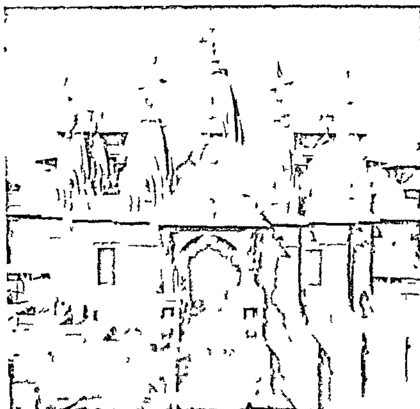
Sadguru Shri Mahanubhavanand Swami

पाषाणाकरमादिशन् जलयुतां वापीं शुभां दर्शयन्
स्नानं भोगवती जलेन कृतवान् गंगाजलीयं पुन ।
भुक्त्वा भोजनमत्र भावसहितं येनाहतं चत्वरं
ब्रह्मानन्दयुतं च धर्मतनयं नौमि द्रुतं सिद्धिदम् ॥

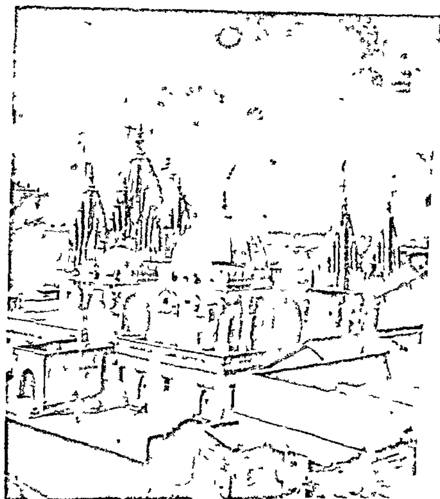


Shri Swaminarayan Temple Muli

I bow to that Shriji Maharaj along with Brahmanand Swami who indicated the site of the stone quarry who showed the stepped well full of water who bathed in the waters of the Bhogvati River who took bath with the water drawn from Gangajalia well who after taking meal most pleasingly widened the square (chowk) (by altering the alignment of the temple) and who is the prompt fulfiller of desires



Shri Swaminarayan Temple Vadtal



Shri Swaminarayan Temple–Junagadh



Sadguru Shri Brahmanand Swami

‡ महानुभावान् भवभीतितारान् भवेशभव्यान् वरभक्तिदक्षान्।
भवाम्बुधौ धर्मसुतैकरक्षान् नमामि नित्यं शुभभावयुक्तः ॥१९॥

19. Actuated by holy sentiments I bow to Swami Shri Mahanubhavanandji every day. He was proficient in lofty devotion of the Lord and on that account had attained grandeur. He was the saviour of his disciples from the fear of the evils inherent in worldly existence. He devoutly contemplated the Son of Shri Dharmadeva as the only One capable of delivering all from the painful mire of mundane existence.

§ यो न्यग्रोधनरेशराज्यकविराडोष्ठाक्षरानन्विते
काव्ये लब्धयशा विरागरचितत्यागीश्वरः श्रीहरेः।
मित्रं योगपरो दिगन्तयशसा सत्सङ्गसम्मानितो
ब्रह्मानन्दयतीश्वरो विजयते भूमण्डले नौमि तम् ॥२०॥

20. I pay obeisance to Swami Shri Brahmanandji, the foremost amongst saints, who is ever glorious in the Universe. He was the court-poet of the King of Baroda and was reputed for his unpremeditated poetic compositions of the purest kind which were free from the labial sounds. He was the chief amongst those whose renunciation was born of total detachment and was on terms of intimate friendship with the Lord. He was greatly devoted to Yoga and his glory had spread in all directions. He was highly honoured at meetings of saintly scholars for spiritual discourses.

‡ *Upendravajra Metre* § *Shardulvikridita Metre*

* तद्रूपानन्दनामा मुनिवरमहिमा सौम्यमूर्तिः सुधीरो
ब्रह्मानन्दानुसृत्य प्रभुचरणरतः श्रीयतीशैः सुवन्द्यः।
सत्सङ्गे सर्वभक्तान् विविधमतियुतान् पुष्यति प्रेमवाक्यैः
सेवाधर्मैकनिष्ठो जनहितकरणे वन्द्यते योगिवर्यः ॥ २१ ॥

21. I pay obeisance to the best of Yogis, Swami Shri Tadrupanandji who followed in the footsteps of Swami Shri Brahmanandji. He was endowed with the *greatness of the sages and was a living picture of gentleness.* He had immense patience and was ever absorbed in the contemplation of the Lord's feet. He was highly esteemed by great and leading sages. His outstanding contribution to the Sect lay in the *reinforcement and promotion of the devotion* of people with varying intellect and learning through his affectionate preachings. He was solely devoted to the service of the Lord and was always anxious and eager to *bring about others' welfare*

* तद्रूपानन्दशिष्याः सहजसुखयुता धार्मिसेवापरा ये
सत्सङ्गे सर्वमान्या मुनिगणमहितास्ते जगज्जीवनाख्याः।
विद्वन्मान्याश्च दिव्याः सुकृतयुतमहा भक्तिमार्गप्रकाशा
नम्यन्ते पुस्तकेऽस्मिन् विपुलमतिनताः शेमुषीं मे ददानाः ॥२२॥

22. I bow to Swami Shri Jagajivandasji who inspired and encouraged me in this enterprise of mine. He was a disciple of *Swami Shri Tadrupanandji* Divine bliss was his second nature and he was *ever eager in the devotion* of the Lord. He was venerated and adored by *all in the Sect and by* multitudes of sages in all humility. He radiated the light of meritorious deeds and illumined the path of devotion The *profoundly* learned highly esteemed his divinity and bowed to him.

* *Sragdhara Metre*



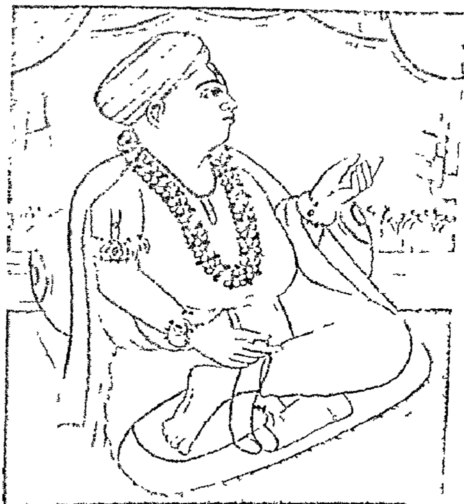
Sadguru Shri Gopalanand Swami



Sadguru Shri Muktanand Swami



Sadguru Shri Nityanand Swami



Sadguru Shri Shukanand Swami



Sadguru Shri Tadrupanand Swami



Sadguru Shri Jagjivandasji Swami



Sadguru Shri Muraricharandasji Swami



Sadguru Shri Ghanshyamjivandasji Swami

धर्मज्ञानविरागभक्तिचतुरः साधुस्वभावान्वितः
सद्विद्यासुनिधिः सुबोधकुशलो ब्रह्मव्रतः संयमी।
मूलीमन्दिरसेवनार्पणविधौ लब्धप्रतिष्ठाय ते
तच्छिष्याय नमो मुरारिचरणस्वामीश्वरायानिशम् ॥ २३ ॥

23 I always bow to the glorious sage Swami Shri Muraricharandasji who won great fame by his dedicated service to the Swaminarayana Temple at Muli in Gujarat. He was a disciple of Swami Shri Jagjivandasji. He was an image of righteousness, perfect in knowledge and unfailing in devotion and renunciation. Possessed of a saintly nature he was a repository of divine knowledge and was well-versed in preaching good. He had high self-control and was an avowed celibate.

¶ तद्गुरुश्रितं ध्यानिसेवितं साधुजीवनाद्याश्रयं तथा
कुञ्जसद्गिरा सेवितं सदा साधुजीवनैर्बालदेवकैः।
वत्सभावनाभिः प्रपालकं त्यागदीप्तिसंद्योतितं तथा
नौमि मे घनश्यामजीवनं शान्तिदं गुरुं सिद्धिदं मुदा ॥ २४ ॥

24. *I derive immense delight from paying obeisance to my* holy preceptor Swami Shri Ghanashyamjivandasji. He sought refuge in the affection and powers of his preceptor Swami Shri Muraricharandasji and was himself the immediate refuge of Shri Dhyani Swami, Swami Shri Sadhujivandasji, Swami Shri Kunjaviharidasji and Swami Shri Baladevacharandasji. Especially the last two of these had the privilege of serving him with humble, sweet speech and flawless devotion as was characterized in their conduct. With deep affection he nurtured his disciples on whom he bestowed peace and spiritual bliss and ever emanated the lustre of the spirit of renunciation.

§ *Shardulvikridita Metre* ¶ *Lalit Metre*

§ तेऽमी कुञ्जविहारिनाममहिताः सिद्धस्वभावाः सदा
नित्यं श्रीशप्रभुसेवया विनयतः सत्सङ्गसेवारताः ।
मासानन्तरमह्नि दिक्सुविदिते यास्यामि धाम्नि स्वय-
मित्येवं स्ववचःप्रमाणसहिताः साधूत्तमाः पान्तु नः ॥ २५ ॥

25. May Swami Shri Kunjaviharidasji with the disposition of a spiritually accomplished Seer protect us incessantly. Deeply engrossed in the service of the Lord and ever eager to accomplish the ends of the Sect, he was, as it were, the Modesty personified. He discarded his mortal remains and proceeded to the Abode of Lord Swaminarayana precisely on the day and at the time correct to the second which he himself foretold well in advance. He was, verily, one of the most advanced saints.

* सत्सङ्गे ध्याननिष्ठः प्रचुरतरमतिर्भक्तिभावैकभव्यो
मोक्षावाप्त्येकभावान् शुभसुखरसिकान् भक्तिधर्मोपदेष्टा ।
मार्गं सर्वान् दिशन् शं भवतरणविधौ श्रीहरेः प्रीतिपात्रं
ध्यानी स्वामी सदाऽसौ जयतु जयतु वा पातु नः सुप्रसन्नः ॥ २६ ॥

26. May Shri Dhyani Swami prevail and be pleased to protect us. Untiring in his efforts for the progress of the Sect and possessed of profound intellect he appeared grand on account of his deep disposition to devotion. His only craving was for the attainment of liberation. He showed the path of divine bliss and preached devotion and righteousness to those nobly disposed, as the means to cross the difficult ocean of mundane existence. He was worthy of the Lord's constant grace and affection.

§ *Shardulvikridita Metre* * *Sragdhara Metre*



Sadguru Shri Kunjviharidasji Swami



Sadguru Shri Krishnaprasddasji Swami

§ देवानामपि दुर्लभं मतिमतां नैवास्ति यद् गोचरं
तद् दिव्यं परमं पदं सुविशदं दृष्टं च येन स्वयम् ।
गुर्वाज्ञां परिपाल्य योगिसुलभं साधो त्वयाऽनुष्ठितं
कृत्वा धारण-पारणादि सहसा प्राप्तं पदं श्रीहरेः ॥ २७ ॥

27. I pay humble veneration to you, O Swami Shri Sadhujivandasji. You visualized and saw clearly the Abode of the Lord, the attainment of which is the ultimate that one can aspire for, which is not easily accessible even to the deities and which even the most learned cannot fully realize within themselves. You attained that Abode effortlessly and with ease by observing the commands of your preceptor and by practising the penance of fasting on alternate days, a favourite of the Yogis.

† सुखदं करुणाब्धिनायकं हरिनारायणदासनामकम् ।
जितवाक्पतिमीड्यसिद्धिदं प्रणमाम्येव शुभं मुनिं सदा ॥ २८ ॥

28. I bow to the holy sage Swami Shri Harinarayandasji *who was a giver of happiness to all, the chief amongst* those who are oceans of the nectar of mercy and a bestower of the highest accomplishments in supernatural powers. He had wrested a glorious victory in spiritual debates *from* Bruhaspati, the preceptor of the deities, himself.

§ *Shardulvikridita Metre* † *Vaitaliya Metre*

§ एतान् वै गुरुवर्यधुर्यविबुधान् विद्यागुरून् दैशिकान्
सिद्ध्यैश्वर्ययुतान् दयाजलनिधीन् हस्तैर्वरं दातृकान् ।
संस्मृत्य प्रभुतां गतान् प्रतिदिनं प्रेम्णार्पयन् सर्वदान्
श्रीगोपालकृती सुखेन मनुते धन्यां स्वकीयां कृतिम् ॥ २९ ॥

29. I have dedicated this composition of mine to all these Acharyas and to all these most outstanding and learned of the best preceptors who imparted their learning to me. I, Swami Gopalcharandas easily consider both this epic and myself blessed. *Every day I remember these who had attained greatness and who affectionately granted all that we aspired for.* Full of spiritual accomplishments and supernatural powers, they were oceans of compassion and always showered blessings with infinite generosity.

† निभृतं क्षणमीक्ष्यतां प्रभो रचना मे भवता सुधावता ।
स्खलितं वचनं शिशोरपि जनकं मोदयते न किं सदा ॥ ३० ॥

30. O Lord! O Ocean of Mercy! Be pleased to weigh this humble composition of mine even for a moment. Does not the lisping speech of his child always delight its father?

† क्व नु मे मतिरल्पभाविनी तनुबुद्ध्या रचना मया कृता ।
अवतारिविभो विभाव्यतां वनवासः क्व नु नीलकण्ठ ते ॥ ३१ ॥

31. O Lord Nilakantha! You are the One and the Only Supreme Lord whose mere manifestations the other Incarnations are! I realize that my limited intellect is not equal to fully describing, with any degree of success and precision, Your divine journeys through the forests. Therefore, be pleased graciously to accept *this reverential composition* of mine condoning and overlooking its numerous shortcomings and defects, a result of my meagre intellect.

§ *Shardulvikridita Metre* † *Vaitaliya Metre*



Sadguru Shri Sadhujivaudasji Swami



Sadguru Shri Harinarayandasji Swami

§ स्नानं श्रेष्ठसरोवरे शिवविधिं गंगासकाशाद्भुजिं
विप्रावाससुभोजनं सदसि सावित्रीमथो दर्शयन् ।
भावि स्यान्मम मन्दिरं श्रुतिमतं निम्बं च मिष्टं दधत्
गृह्णन् भोगमसौ कुबेरवसतौ धार्मिः सदा राजते ॥ ३२ ॥

32. The Lord had a bath in the pond at Charadva and there paid respects to Shiva. He was offered meals by Ganga. He also partook of delicious food at a Brahmin's house and elucidated to him the sacred Gayatri Mantra. He predicted that a holy temple, with His idols installed in it, would be erected in accordance with Vedic rites at the site where that Brahmin's house then stood. Then He rendered one branch of a bitter neem tree, on the outskirts of the village, sweet. Later on He dined at the house of a carpenter called Kuberji. Lord Swaminarayana continues to and will ever continue to radiate His divine lustre and grace in this temple at Charadva.

† चराडवायां चिरमत्र नित्यं वृषात्मजं सम्परिपूजयन् तम् ।
गोपालदासो मुनिसेवकोऽसौ लिखाम्यहं वर्णिवनप्रवासम् ॥ ३३ ॥

33. I have been living here in Charadva and worshipping You, O Son of Shri Dharmadeva. I, Swami Gopalcharandas, a servant of great saints, write an account of Your sacred journeys through the forests.

§ *Shardulvikridita Metre* † *Indravajra Metre*

विशिष्टाद्वैतसिद्धान्तबोधनाय सतां मुदे ।
स्वेच्छया धृतदेहस्य भक्तिधर्मात्मजस्य च ॥ ३४ ॥

34. The Lord assumed at His will a mortal human form as the Son of Shri Dharmadeva and Bhaktimata for the delight of the virtuous and for preaching the doctrine of Qualified Non-Dualism.

तपोयोगातिसक्तानां फलं दातुं वनौकसाम् ।
वर्णिवेषप्रसिद्धस्य वनचर्या विवर्ण्यते ॥ ३५ ॥

35. This description is of the life in forests of Lord Swaminarayana who went through them as a Celibate for granting benediction to those who had retired there and were dedicated to penance and yoga.

यस्य पूजां स्मृतिं ध्यानं चरितं मोक्षदायकम् ।
वाञ्छन्ति सर्वदा भक्त्या यल्लीलासक्तमानसाः ॥ ३६ ॥

36. Those whose minds are steadfastly dedicated to the divine sports of the Lord whose worship, contemplation, meditation and enchanting deeds grant liberation, ardently and for ever seek after the Lord alone.

स श्रीनारायणः साक्षाद् नीलकण्ठाभिधो हरिः ।
दधार वर्णिचिह्नानि वक्ष्यमाणानि धर्मजः ॥ ३७ ॥

37. That Lord Narayana, the Son of Shri Dharmadeva, assuming the name Nilakantha donned the characteristic and distinguishing marks of a Celibate as enumerated hereafter.

NOTE :

१. नीलकण्ठ := नयतीति नीः । लाति इति लः ।
नीश्चासौ लः= नीलः । के (सुखे) तिष्ठति
इति कण्ठः । नीलः कण्ठः= नीलकण्ठः

1. The One who leads to His own Abode His devotees whose feelings of ego He removes. The One who accepts offerings. The One who stays in everlasting divine bliss.

२. नीलकण्ठ := नितराम् इम् कामं लाति–दूरीकरोति नीलः ।
नीलश्चासौकण्ठः नीलकण्ठः ।
सर्वकामदूरीकरणे समर्थः ।

2. The One who destroys His devotees' desires. The only One who is capable of uprooting others' passion.

कौपीनं च त्वचं दण्डं ब्रह्मसूत्रं कमण्डलुम् ।
उर्ध्वपुण्ड्रं जटां पात्रं शालग्रामपुटं तथा ॥ ३८ ॥

38. He wore a loin-cloth and a sacred thread; carried a deer-skin, a staff and a gourd bowl and had inscribed on His holy forehead a mark made with sandalwood paste and shaped like the letter 'U'. He had matted hair and carried a bowl. He also had a Shaligrama (a symbol of Shri Vishnu) and a cloth for filtering drinking water.

द्विसरां तुलसीमालां गले धृत्वाऽथ मेखलाम् ।
स्कन्धे शास्त्रचतुष्कस्य सारांशं लघुपुस्तकम् ॥ ३९ ॥

39. Round His neck He had doubled strings of basil beads and had a girdle round His waist. A booklet, an epitome of the Vedas and Scriptures, hung from His shoulder.

अक्षरात् सर्वतोऽभीष्टात् स्वधाम्नोऽभाद्धरिर्मुदा ।
हेतुषट्कं समालम्ब्य भुवि प्रादुरभूत् स्वयम् ॥ ४० ॥

40. For the fulfilment of the six purposes conceived by Him, Shri Hari manifested Himself on the earth from Aksharadhama which alone is fit to be coveted in all conditions.

वैष्णवेभ्यः सुखं देयं पूरणीया मनोरथाः ।
कर्तव्यं पालनं तेषां हेतुरादिम उच्यते ॥ ४१ ॥

41. The first of these was to give happiness to His devotees by fulfilling their cherished desires and by generally maintaining them in all comforts at all times.

रक्षणं धर्मभक्त्योश्च पृथिव्यां च प्रदर्शनम् ।
भक्तानां हृदये शान्तिर्द्वितीयो हेतुरुच्यते ॥ ४२ ॥

42. The second purpose was to protect Dharma and Bhakti, to propagate religion and devotion on the earth and to endow the hearts of His devotees with eternal peace.

स्वस्य सर्वोपरि ज्ञानं तथोपासनमेव च ।
घनश्यामस्य सेवैव तृतीयो हेतुरुच्यते ॥ ४३ ॥

43. To propagate the highest knowledge about Himself and to inculcate into His devotees the spirit of service to and worship of Shri Ghanashyama Maharaj (i.e. Himself) was the third purpose.

अवतारः स्वकीयो हि सर्वोपरि प्रवर्तते ।
ऋजूपास्तेश्च विज्ञानं भक्तायोपास्तिबोधनम् ।
भक्तो निजालयं नेयो ज्ञानं दत्त्वा चतुर्थकः ॥ ४४ ॥

44. To lead His devotees to His own Abode after imparting to them the knowledge that His present Manifestation is far superior to all former Incarnations and to establish and propagate a mode of worship that is both easy and easily accessible even to the lowest was His fourth purpose.

ऐकान्तिकसुधर्मस्य स्थापनं रक्षणं सताम् ।
विनाशाय च दुष्टानां पञ्चमो हेतुरुच्यते ॥ ४५ ॥

45. *Founding a religion without any need or room for or* possibility of any improvement whatever, protecting the saintly and destroying the evil in the wicked was the fifth purpose.

मुमुक्षूणां च जीवानां स्वकीयेऽक्षरधामनि ।
नयनं भक्तवर्याणां षष्ठो हेतुर्निगद्यते ॥ ४६ ॥

46 To lead to Aksharadhama His best devotees as well as those who have become keenly desirous of liberation as a result of the companionship and preaching of His devotees was His sixth purpose.

पापिनाशाय रक्षार्थं सतां स्वाविष्टचेतसाम् ।
कोसलाभिधदेशस्थच्छुपैयाख्ये पुरेऽजनि ॥ ४७ ॥

47. Shri Hari manifested Himself in the likeness of a human being in a village called Chhupaiya in the Koshala region for protecting the saintly whose minds are costantly contemplative of His form and for destroying the evil in the sinful.

पितुरन्त्यक्रियां कृत्वा दत्त्वा पिण्डानशेषतः ।
गृहाद् वनं गमिष्यामीत्यकरोच्चिन्तनं स्वयम् ॥ ४८ ॥

48. After completing the obsequies of His father and after performing the other rites like *offering Pindas*, He decided to proceed to the forests, forsaking home.

कार्यसिद्ध्यर्थमेवासावस्तौत् सिद्धिविनायकम् ।
पूर्णकामोऽपि शिक्षार्थं जनानां भक्तिशालिनाम् ॥ ४९ ॥

49. Since He was the Supreme God He had no desire *Himself but in order to set up an example for His* devotees to emulate in like circumstances He prayed to Shri Ganapati *for the successful* completion of His mission.

भवाटवीभयाक्रान्तभक्त्योद्भासितचेतसे ।
सम्यङ्मार्गस्य दातारं वन्दे सिद्धिविनायकम् ॥ ५० ॥

50. He said, "*I bow to Ganapati, the* bestower of accomplishments, who directs to the right path those whose *minds are full of devotion* and who are tormented by the perils inherent in worldly existence.

भक्तप्रियं भयघ्नं च विघ्नकोटिप्रहारकम् ।
सिद्धिदाने सदा युक्तं वन्दे सिद्धिविनायकम् ॥ ५१ ॥

51 "I salute Ganapati, *the beloved of his* devotees, the destroyer of fear and the remover of millions of obstacles He is always preoccupied with granting of great graces.

बुद्धिदं मानदं रम्यं रम्यां लक्ष्मीं च बिभ्रतम् ।
ज्ञानदं कर्मदं धन्यं वन्दे सिद्धिविनायकम् ॥ ५२ ॥

52. "I bow to Ganapati, the giver of intelligence, honour, knowledge and fruits of one's deeds. His appearance is pleasing and he possesses charming splendour. He is, indeed, the blessed one.

सौम्यं शान्तिप्रदातारं सूर्यकोटिसमप्रभम् ।
भक्तभक्तिविभातारं वन्दे सिद्धिविनायकम् ॥ ५३ ॥

53. "I salute Ganapati who is calm and gentle. He is the giver of serenity and has the lustre of millions of Suns. He kindless devotional regard in his worshippers.

सिद्धिबुद्धिप्रणामेन सर्वदाऽऽसक्तमानसम् ।
नित्यं नीतिधरं रम्यं वन्दे सिद्धिविनायकम् ॥ ५४ ॥

54. "I bow to Ganapati whose mind is ever dedicated to giving happiness to Siddhi and Buddhi on account of their continual prostrations. A constant upholder of moral values he appears highly pleasing.

मम संकल्पविस्तारं कुरुष्व प्रमुदा सदा ।
प्रयाणमपि मे सिद्धं कुरु सिद्धिविनायक ॥ ५५ ॥

55. "O Ganapati, be pleased to bring my resolves to fruition and to make my journey successful."

इति स्तुत्वा हरिः श्रेष्ठः सिद्धिनायकमुत्तमम् ।
निश्चक्राम ह्यनिर्ज्ञातो गृहाद् धर्मसुतः स्वयम् ॥ ५६ ॥

56. After thus praising Ganapati, the foremost of deities, the glorious Son of Shri Dharmadeva secretly left home, unaccompanied.

अथ स सरयूं प्राप्य वटवृक्षतलास्थितः ।
तत्र ब्रह्माऽऽज्ञयाऽऽयातो नारदो मुनिरब्रवीत् ॥ ५७ ॥

57. He *reached the river Sarayu and sat down under a* banyan tree situated on its bank. Then, in pursuance of the command of Brahma, the sage Narada arrived there and addressed Him after prostrating himself before Him.

तिष्ठन् स प्राञ्जलिः प्रह्वो नीतिज्ञो धर्मतत्त्ववित् ।
त्रैलोक्यगमने शक्तो हरिदर्शनलालसः ॥ ५८ ॥

58. Narada, the humble one, well-versed in moral practices and in the essential implications of religion, having a free and unfettered access to all three worlds and longing to have a glimpse of the Lord, stood before Him with folded hands and paid obeisance to Him.

मुमुक्षुजीवमोक्षाय काननं यातु, मा चिरम् ।
ब्रह्मविज्ञप्तिमाश्राव्य नीलकण्ठाय नारदः ॥ ५९ ॥

59. He reported to Lord Nilakantha the prayer of Brahma, saying "Be pleased to proceed, without delay, to the forests for granting liberation to those desirous of it."



Narad Muni meets Lord Nilkanth Varni on the bank of river Sarayu



Demon Kashdatt Lifts up Lord Nilkanth Varni



Demon Kashidatt tossed Nilkanth Varni in the river



River Sarayu ganga touches The Lord's Holy Feet through its waves

पुष्पचन्दनधूपाद्यैर्विधिवत् पूजनं हरेः ।
कृत्वाऽऽमन्त्र्याथ देवर्षिः सत्यलोकं जगाम ह ॥ ६० ॥

60. He worshipped Shri Hari and offered him pretty, fragrant flowers and powder of incense and annointed Him with sandalwood paste as prescribed by the Scriptures. Then he took leave of the Lord and returned to the abode of Brahma.

गतेऽथ नारदे तत्र नौकाऽऽगमनकांक्षया ।
तस्थुषो वर्णिनस्तत्र कौशिदत्तः समागमत् ॥ ६१ ॥

61. After Narada had left, a demon named Kaushidatta came where the Lord Celibate was awaiting, as if He needed it like a common mortal, the arrival of a boat.

पूर्वकालमहाद्वेषी दुष्टभावयुतोऽसुरः ।
स्वशत्रुमीश्वरं मत्वा जले क्षिप्त्वा परापतत् ॥ ६२ ॥

62. He had persuaded himself that the Lord was his enemy and had been entertaining feelings of extreme hostility towards Him for a long time. In execution of his wicked designs he tossed the Lord into the river and then vanished into the forest.

तदैव समये तत्र सुपर्णः कृष्णधामतः ।
आगत्य संस्थितो वेगात् स्वामिसेवाभिलाषया ॥ ६३ ॥

63. Just then Garuda (lit. an Eagle) aspiring to serve the Master rushed there from the abode of Shri Krishna.

एकतः सरयूगङ्गा चरणस्पर्शनं प्रभोः ।
कर्तुकामाऽभवत् सद्यो द्विधारूपो बभूव सः ॥ ६४ ॥

64. Simultaneously the river *Sarayuganga* became greatly desirous of touching the Lord's holy feet. Consequently He at once assumed two forms.

सरय्वा एकरूपेण सन्तोषं जनयन् हरिः ।
गरुडं चापरेणैव भक्तकोटिशिरोमणिम् ॥ ६५ ॥

65. By His one form Shri Hari gratified Sarayu and by the other pleased Garuda who was, as it were, the crest jewel amongst tens of millions of His devotees.

तयोस्तद्वाञ्छितान् सर्वान् पूर्णीकृत्य मनोरथान् ।
ततः स वर्णिराट् प्राप गहनं काननं स्वयम् ॥ ६६ ॥

66. *After thus fulfilling the cherished desires of both* these, the King of Celibates, Lord Swaminarayana, entered the dense forest.

‡ धन्यं तदेव भवसागरपारकारि
वन्यं स्वरूपसुखदं हरिकर्म रम्यम् ।
मन्यं सदा मुनिगणैः सुविविक्तदेशे
नान्यं स्मरामि वरदं वरनीलकण्ठम् ॥ ६७ ॥

67. Blessed is this form of the Lord in the forests which is capable of making us cross the *acean of worldly* existence. His divine sports in the forests are sublime and intended to give happiness to all. I contemplate this venerable form on which alone *multitudes of sages* meditate in solitude.



Garud Lifts up the Lord Nilkanth Varni from the river and takes Him up on his back



હનુમાનજી શ્રી નીલકંઠ વર્ણિને ફળફૂલ લાવી આપેછે

Hanumanji offered Nilkanth Varni the fruits he had fetched

इति श्रीस्वामिनारायणभगवच्छिष्यब्रह्मानन्दस्वामि-
शिष्यपरम्परागतश्रीगोपालचरणदासशास्त्रिविरचिते
श्रीहरिवनविचरणकाव्ये प्रथमः सर्गः ॥

End of Canto I of "The Poem of Shri Hari's Epic Journeys Through the Forests" composed by Shastri Shri Gopalcharandas Swami in the discipular lineage of Shri Brahmanand Swami who was a devotee of Lord Shri Swaminarayana.

* यो हरिस्तप–उरुक्रमणेच्छः श्रीगणेशनमनादि चकार ।
नारदादिकृतदर्शनपूजोऽरण्यगोऽत्र समवत्विह मां वै ॥ २ ॥

II. May Shri Hari who rejoiced in the practice of religious austerities, who prayed to Ganapati, who was reverently worshipped by Narada and others and who went to the forests, protect me for ever.

इति प्रथमः सर्गः

: END OF CANTO I :

* *Swagata Metre*

॥ श्रीशाय नमः ॥

—: द्वितीयः सर्गः :—

* तं हरिं प्रसमागत्य हनूमानस्तवीद् गृहजनादिशोकः ।
तद् द्विके ऽत्र कथितं श्रीहरैयाग्रामकान्दविक जनन्युपदेशः ॥ ३ ॥

CANTO II :

III. *Hanuman comes to Shri Hari to pay obeisance to Him and later alleviates the grief of Shri Hari's kinsmen; Shri Hari preaches to a sweetmeat seller and his mother in Haraiya : these are described in this Canto.*

विक्रमीये शुभे वर्षेङ्कवेदवसुभूमिते ।
आषाढस्य सिते पक्षे दशम्यां निर्ययौ हरिः ॥ १ ॥

1. Shri Hari left home on the tenth day of the bright half of the lunar month Ashadha in the holy year 1849 of the Vikrama era.

नीलकण्ठे गते त्वेनं वन्दितुं प्रसमागतः ।
हनूमान् नित्ययोगेन ज्ञातवान् हरिसंस्थितिम् ॥ २ ॥

2. Hanuman who came to pay his usual obeisance to Shri Nilakantha after He had already left home, divined His whereabouts.

नीलकण्ठो वने यत्र निवासं कृतवान् स्वयम् ।
तद्वने वटुरूपो ऽसौ हनूमान् वन्दितुं गतः ॥ ३ ॥

3. In order to pay obeisance to the Lord, Hanuman, in the guise of a small boy, proceeded to the forest to which Shri Nilakantha had retired.

* *Swagata Metre*

आगतं वै हनूमन्तं दृष्ट्वा मोदमुपागतः ।
'स्वागतं ते महाभाग ह्यस्मत्कुलसुदैवत' ॥ ४ ॥

4. The Lord saw Hanuman who had come to Him. He was pleased and said, "O fortunate one, you are our ancestral deity. I welcome you".

इत्युक्त्वा भगवान् साक्षात् कपिं स्तुत्वा ननाम ह ।
काननान्ते मदीयं भो हनूमन् रक्षणं कुरु ॥ ५ ॥

5. *After welcoming him thus the Lord saluted him and asked him to look after Him in the forests.*

रामभक्तं महावीरं सीतान्वेषणकारकम् ।
अयोध्यानाथसम्मान्यं कपिं वन्दे रघुप्रियम् ॥ ६ ॥

6. He said, "I bow to you, O Hanuman, the devotee of Shri Rama, a peerless hero who found out the place where Sita was confined, who was honoured by the King of Ayodhya and to whom the family of Raghu is extremely dear.

यस्य भ्रूकुटिमात्रेण दैत्यदानवराक्षसाः ।
नश्यन्ति प्रेतभूताद्याः कपिं वन्दे रघुप्रियम् ॥ ७ ॥

7. "I bow to Hanuman, the beloved of the Raghus, a mere twitch of whose eyebrow is enough to scare away malignant spirits like devils and demons, ghosts and goblins.

सीतेच्छापूर्तिकर्तारं नित्यं स्तुत्यं कपिं वरम् ।
रामदासप्रियं च त्वां कपिं वन्दे रघुप्रियम् ॥ ८ ॥

8. "I bow to Hanuman, the beloved of the Raghus, who carried out Sita's wishes, who is ever worthy of being praised, who is the foremost of his race and who is loved by the devotees of Shri Rama.

डाकिनीनाशकं नित्यं रामभक्तौ प्रतिष्ठितम् ।
सद्यो दुःखस्य हर्तारं कपिं वन्दे रघुप्रियम् ॥ ९ ॥

9. "I bow to Hanuman, the beloved of the Raghus, the destroyer of witches, who is universally reputed for his devotion to Shri Rama and who quickly rids us of our miseries.

समुद्रोल्लंघने श्रेष्ठं प्रेष्ठं रामस्य भक्तिदम् ।
अंजनीगर्भसम्भूतं कपिं वन्दे रघुप्रियम् ॥ १० ॥

10. "I bow to Hanuman, the son of Anjani, the beloved of the Raghus, who is unique in taking the entire length of the ocean in one leap, who is the greatest favourite of Shri Rama and who infuses the spirit of devotion in others.

हुंकारगर्जनारम्यं पौलस्त्यारामभंजकम् ।
रावणस्य विजेतारं कपिं वन्दे रघुप्रियम् ॥ ११ ॥

11. "I bow to Hanuman, the beloved of the Raghus, who is awesome on account of his thundering roars, who razed to ashes the garden of Pulatsya (i.e. Ravana) in whose humiliating and complete defeat he was chiefly instrumental.

रामनामप्रियं चैव कृतभूरिपरिश्रमम् ।
सर्वस्यार्तिहरं रम्यं कपिं वन्दे रघुप्रियम् ॥ १२ ॥

12. "I salute Hanuman, the beloved of the Raghus, to whom the name of Shri Rama is extremely dear, who exerted himself assiduously for Shri Rama, who is the alleviator of the miseries of all and who is pleasing.

वटुरूपस्य धर्तारं कष्टहर्तारमिष्टदम् ।
ममाग्रे स्थितिकर्तारं कपिं वन्दे रघुप्रियम् ॥ १३ ॥

13. "I bow to Hanuman, the beloved of the Raghus, who relieves suffering and grants objects of our desires and who is standing in front of Me in the guise of a small boy."

इति स्तुत्वा हनूमन्तं परावर्तनमादिशत् ।
फलानि चानयत् सोऽसौ दत्तवान् वर्णिने तदा ।
अथ तस्माद् गृहं गत्वा पर्युपास्तिं व्यधाद्धरेः ॥ १४ ॥

14. After addressing him thus Shri Hari ordered Hanuman to return to his abode. Hanuman offered Him the fruits he had fetched and then resumed Shri Swaminarayana's worship after reaching home.

अयोध्यानगरे चात्र वर्णिनो दर्शनं विना ।
रामप्रतापवन्ध्वाद्या इच्छारामेण संगताः ॥ १५ ॥
पर्यटन् नगरेऽप्येते नाऽद्राक्षुस्तं महाप्रभुम् ।
शोकं चक्रुर्मिलित्वा स्वभ्रातुः स्नेहमयास्ततः ॥ १६ ॥

15 and 16. Here in Ayodhya, Shri Hari's brothers Ramapratapji and Ichchharamji together with other kinsmen, missing Him, frantically searched for Him throughout the city but could not find the Great Lord anywhere. Their deep love for their Brother, Lord Nilakantha, made them lament the unbearable loss.

शोकप्रकारमेवात्र लिखामि भक्तिभावतः ।
पाषाणहृदयोऽप्यस्माच्छोकाद् द्रवितां व्रजेत् ॥ १७ ॥

17. With devotion, I shall now narrate the passion of their grief. Their grief was sufficient to melt the hearts of stone of those totally devoid of any emotions whatever.

¶ त्वमु ततिं नतेर्नित्यमुद्वहन् भवजलाम्बुधौ तारणे क्षमः ।
प्रियवचोऽमृतं पाययन् नरान् क्व नु गतो
ममाह्लादको हरिः ॥ १८ ॥

18. They cried, "O Hari, where have You gone away? You unreservedly bestowed on us all unmingled joy alone. You had made it a practice to bow to Your elders every day. You alone are capable of rescuing people from the mire of worldly existence. You provided us with the nectar of Your sweet and pleasing speech.

¶ अयि दयाम्बुधे त्वं गतः कुतस्तव दयालुता नास्ति विस्मृता ।
तव पदाम्बुजस्पर्शनं विना विनयवर्तिनां किं फलं भवेत् ॥ १९ ॥

19. "O Ocean of Mercy! Where have You disappeared? We can never forget Your compassion. What fruit can Your respectful devotees, now deprived of the privilege of touching Your holy feet, ever expect to have?

¶ *Lalit Metre*

*अनुदिनं वयं त्वां विचिन्महे तदपि तावकं रूपमत्र नो ।
अयि दयानिधे देहि दर्शनं द्रुतमनाथतां नाशय प्रभो ॥२०॥

20. "O Ocean of Mercy! Kindly let our thirsty eyes feast on a sight of Your enchanting form which is not in our midst inspite of our frantic search for You day after day. Thus, O Lord, be pleased to restore us to our previous happy and blissful condition from the one like that of an orphan to which we have been reduced since You have left us.

*विरहकातराः स्मो वयं सदा शरणमागतास्त्वां दिदृक्षया ।
प्रतिदिनं कृशा दुःखिता वयं कुरु कृपानिधे सान्त्वनं स्वयम् ॥ २१ ॥

21. "We are awesomely alarmed at the very idea of a prolonged separation from You. Greatly desirous of contemplating Your living form we seek refuge in You. We are becoming increasingly emaciated and miserable day by day. Therefore, O Ocean of Grace, grant us solace and comfort by returning to us soon.

*निखिलनाथ ते दर्शनं विना भुवि जनः कथं संतरिष्यति ।
ननु कदा भवेद् भावुकं प्रियं तव सुदर्शनं स्नेहवर्षणम् ॥ २२ ॥

22. "O Lord of Universes, without You in our midst on the earth how will anyone be able to cross the mire of life into salvation? When shall we be blessed with a sight of Your affectionate, soul-stirring and enchanting form showering grace?"

* *Lalit Metre*

रामप्रतापसंमुख्याः सर्वे कुलधराः प्रियाः ।
सहेच्छारामविज्ञेन शोकं कुर्वन्ति नित्यशः ॥ २३ ॥

23. Thus the beloved kinsmen of Shri Hari, including the learned Ichchharamji and led by Ramapratapji, grieved daily over their loss.

आगतो हनूमांस्तत्र सर्वेषां शान्तिदायकः ।
शोको न क्रियतां शीघ्रं समागमिष्यति प्रभुः ॥ २४ ॥

24. Then Hanuman, who gives peace to all, arrived there and said, "Do not grieve. The Lord will undoubtedly return soon."

भक्तानां पालनं चैव करिष्यति न संशयः ।
इति श्रुत्वा समे तत्र शान्तिमापुः शुभादराः ॥ २५ ॥

25. He added, "He is sure to return to maintain and look after His devotees". On listening to these comforting words all of them were considerably relieved and consoled at the happy prospect of the Lord's assured return.

नीलकण्ठो महान् वर्णी हनूमद्गमनोत्तरम् ।
गतो हरैयानगरं समुलंघ्य वनं महत् ॥ २६ ॥

26. I now resume the narration of Shri Hari's journeys. After the departure of Hanuman, Lord Nilakantha, the Great Celibate, traversed a vast forest and reached a village called Haraiya.

तद्ग्रामगोपुराभ्याशे सिद्धान्नपणिकः स्थितः ।
सह मात्रा ददावस्मै दयया भोज्यसम्पुटम् ॥ २७ ॥

27. A sweetmeat seller lived near the entrance to that village. He and his mother, in compassion and with love, offered to Him sweets in a bowl made of green leaves.

तद् भुक्त्वाऽसौ प्रसन्नोऽभूत् ताभ्यां ज्ञानमदात् स्वयम् ।
शृणुतं भो जगत् सर्वमाधिव्याधिसमन्वितम् ॥ २८ ॥

28. *He ate those sweets and was pleased. He said,* "*Listen,* o deserving ones. This world abounds in physical, mental and spiritual afflictions only.

किं सुखं दुःखबहुलं जन्ममृत्युभयावहम् ।
प्राणिनां जीवनं यत्तु विद्युद्दर्शनवच्चलम् ॥ २९ ॥

29. "What lasting happiness can this world give? It is replete with miseries alone and is beset with the fear of birth and death in an unending succession. The span of life of beings is as short-lived as a flash of lightning.

तत्र ये विषयासक्ता बन्धनं यान्ति देहिनः ।
कामोपभोगसंलीना व्याधजाले यथा खगाः ॥ ३० ॥

30. "In this world those who are attached to and engrossed in sensual pleasures are unredeemably lost in the bondage of rebirth even as the birds indulging in physical pleasures are miserably limed in the snares of hunters.

धनधान्ययुतस्यादौ बहवः सुहृदो जनाः ।
तद्रिक्तं तं त्यजन्त्येव निर्जलां सरितं यथा ॥ ३१ ॥

31. "*At first* many people befriend *him* who has plenty but desert that very person when penury afflicts him just as animals desert a dried up river.

देहावसानकाले तु दुःखितं तं च ते जनाः ।
पश्यन्तो नैव रक्षन्ति मृत्युपाशगतं खलु ॥ ३२ ॥

32. "When one is in the clutches of Death and about to die, one's kinsmen can but look on helplessly at the miseries and agonies of that person and yet can do nothing to save one from one's plight.

दुःखमूलेऽत्र संसारे वासनाग्रथितो मुहुः ।
कामक्रोधभयोद्विग्नो जीवलोकः पतत्यधः ॥ ३३ ॥

33. "In this world which is the root of all suffering, all those, who are entangled in the meshes of worldly desires and are overpowered by passion, anger and fear, progressively fall lower and lower down in the order of beings.

नदीप्रवाहमध्यस्थः पत्रपुष्पचयो यथा ।
प्राप्नोति भिन्नतां काले स्वकर्मवशतस्तथा ॥ ३४ ॥

34. "Just as a collection of leaves and flowers in the stream of a river in time gets scattered in all directions for ever, so also people, consequent upon their past deeds, unite for the time being and then disperse never to meet again.



Lord Nilkanth Varni preaches the Ethics of Solvation to sweetmeet seller & his mother in Hariya



બ્રહ્માદિક દેવતાઓ શ્રીનીલકંઠવર્ણીની પૂજા કરે છે

Brahma and other Deities togather with great Sages come to pay obeisance to the Varniraj Shri Hari and worshipped Him

संसारनदवेगेऽस्मिन् पतितानां कदाचन ।
संगमो न भवेन्नित्यमतः सद्धर्ममाचरेत् ॥ ३५ ॥

35. "The union of beings in the swift current of worldly existence is transitory. Hence one ought to live up to the preachings and precepts of good religion, overcoming the temptations of the world."

श्रीहरिमुखपद्माद्धि निःसृतं वचनामृतम् ।
निशम्य गतमोहौ तौ मुदित्वा भृशमूचतुः ॥ ३६ ॥

36. The ignorance of the sweetmeat seller and his mother was dissipated by the nectar of Shri Hari's speech. They were exhilerated and said:

नास्ति नौकाऽऽगमः कालः कथमत्रागतो भवान् ।
सुदुस्तरां नदीं तीर्त्वा जलजन्तुभयप्रदाम् ॥ ३७ ॥

37. "O Lord, how did You accomplish the impossible feat of reaching here safely when this is not the time when the boats can ply and it is impossible to swim across this river which is fraught with the danger of deadly aquatic creatures in which it abounds?

एतत् कथय भो योगिन् साश्चर्यं यदि रोचते ।
इति पृष्टो हरिः सम्यगुवाच मधुरं वचः ॥ ३८ ॥

38. "O Yogi, tell us about this awe-inspiring feat, if you please." Shri Hari who was thus requested uttered these melodious and truthful words:

श्रूयतां वचनं भद्रौ स्वेच्छाचारी च सर्वगः ।
स्वतन्त्रो विचराम्यत्र न मे नौकाप्रयोजनम् ॥ ३९ ॥

39. "Listen to what I say, o blessed ones. Being dependant on My own will alone for My unhindered and unimpeded movements wherever I please, I conduct Myself independantly here and in My case a boat is not in the least necessary while for others it may be indispensable.

प्राचीनजन्मसंशुद्धक्रियया युवयोरहम् ।
मोक्षार्थमिह संप्राप्तो दुर्लभो विषयैषिणाम् ॥ ४० ॥

40. "Pleased with the virtuous and stainless deeds during your previous lives, I have come here for your liberation. To those who are lost in the pleasures of the senses even a glimpse of My form is forbidden."

इति श्रुत्वा वचस्तथ्यं जातहर्षौ बभूवतुः ।
चक्राते सेवनं प्रेम्णा हरेः स्वाभीष्टदायकम् ॥ ४१ ॥

41. They were enthralled at hearing these words of Shri Hari and thereafter devoted themselves to His service which fulfills one's spiritual aspirations.

रात्रावाज्ञां गृहीत्वैव जग्मतुर्निजमन्दिरम् ।
स्वस्तिकासनमाबध्य तत्रैवोपाविशद्धरिः ॥ ४२ ॥

42. At night they returned home with Shri Hari's permission while the Lord remained there seated in Swastikasan (a yogic pose suitable for concentration and meditation).

ब्रह्माद्या मुनयो देवा वर्णिदर्शनकांक्षया ।
आगत्य पूजयामासुरीश्वरं वनगामिनम् ॥ ४३ ॥

43. Yearning to pay obeisance to the Varniraj Shri Hari, Brahma and other deities together with great sages came there and worshipped the Lord on the eve of His proceeding to the forests.

स्वं स्वं स्थानं गता देवा मुदिताः शंकरं विना ।
स्वामिशयनमाज्ञाय शंकरः पृष्ठतोऽगमत् ॥ ४४ ॥

44. All of them except Lord Shiva returned delighted to their respective abodes. He left later after he had provided the Lord with satisfactory arrangements for His rest.

‡ धन्यं वनं वनगतं विपुलं विधानं
रम्यं च वृक्षगहनं धरणी च धन्या ।
श्रीनीलकण्ठचरणांकितरेणुरम्या
नित्यं नताः स्मि रमणीयमतन्द्रितास्तत् ॥ ४५ ॥

45. Blessed is that forest and everything contained in its vast expanse. So also are the clusters of beautiful trees and the very earth that is haloed with the touch of His sacred feet. Meditating on the Lord's divine sports in that holy forest, I hold it in reverent esteem.

‡ *Vasant-tilaka Metre*

इति श्रीहरिवनविचरणकाव्ये द्वितीयः सर्गः ॥

End of Canto II of "The Poem of Shri Hari's Epic Journeys through the Forests."

* तत्कुटुम्बिपरिदापितविश्वासो वनेऽजशिवदेवसुवन्द्यः ।
मिष्टकारिकृतमोक्षणवृत्तिः श्रीहरिर्दिशतु मेऽत्र सुबुद्धिम् ॥४॥

IV. May Shri Hari, whose family was comforted and consoled by Hanuman, who was worshipped by Brahma, Shiva and other deities and who was favourably inclined to emancipate the sweetmeat seller, grant me true wisdom.

इति द्वितीयः सर्गः

: END OF CANTO II :

* *Swagata Metre*

॥ श्रीशाय नमः ॥

—: तृतीयः सर्गः :—

* पतिव्रताधर्ममुपादिदेश भिल्ल्यै स चिक्षेप तनुं सुनद्याम् ।
रक्षःसुमुक्तिः सनकादियोगः प्रोक्ता तृतीयेऽथ
गुरोश्च भक्तिः ॥ ५ ॥

V. Shri Hari explains to a Bhil woman the duties of a wife; He plunges into a big river; He grants liberation to a *demon; He meets Sanaka and others and preaches devotion* to a preceptor: these are narrated in the third Canto.

ततो भातप्रभातेऽसावुत्थाय प्रस्थितो विभुः ।
सम्प्राप्तो गहनेऽरण्ये किरातं प्रियया युतम् ॥ १ ॥

1. The Lord rose in the holy hours of the morning and resumed His journey. He met a Bhil couple in the dense forest.

दम्पती तौ तदा स्नेहादातिथ्यं चक्रतुः प्रभोः ।
वन्यभक्ष्यफलाद्यैस्तद् बुभुजे यज्ञभुग्घरिः ॥ २ ॥

2. They paid obeisance to the Lord and offered fruits and roots obtained from the forests, which He, the Enjoyer of sacrificial offerings, ate.

* *Upajati Metre*

प्रीतस्ताभ्यां जगादेशो धर्मांश्च गृहमेधिनाम् ।
पतिव्रतविधीन् सर्वान् स्वेष्टकामार्थसिद्धये ॥ ३ ॥

3. Pleased by their love for Him, the Lord elucidated the duties of a householder in general and those of a devoted, chaste wife in particular, and showed how by observing these one might fulfil one's desires in this world and the other.

कश्चिद् द्विजो महारम्ये नगरे न्यवसत् सुधीः ।
तस्य भार्या सदा चार्या पत्यानन्दपरायणा ॥ ४ ॥

4. The Lord said, "There lived in a very beautiful city a wise Brahmin whose wife was virtuous and ever intent on pleasing her husband.

दम्पती तौ सुखं चाप्तौ देवाराधनतत्परौ ।
सतां मार्गं शुभं प्राप्य नितरां सुखमापतुः ॥ ५ ॥

5. "Always engaged in the worship of their deities, they lived happily. They enjoyed unlimited bliss by treading the path of virtue.

पुत्रश्चासीत् तयोर्नित्यं नयनानन्दकारकः ।
एकाब्ददेश्यनम्रश्च रूपाह्लादविधायकः ॥ ६ ॥

6. "They had a well behaved one-year-old son whose very appearance was a source of delight to their eyes.



Shri Hari preaches to the Bhil & explains the ethics of a true wife to a Bhil woman

Lord Nilkanth Varni flings Himself into a large river & allows His body to be carried away in the stream and goes to Naimisharanya

ब्राह्मणश्चाग्निहोत्रस्य पूर्णं कृत्वा विधिं शुभम् ।
उत्सङ्गे निजपत्न्याश्च शिरःकृत्वा सुनिद्रितः ॥ ७ ॥

7 "Once this Brahmin, after having made oblations to the god of Fire, fell into a sound sleep with his head on his wife's lap

पत्युः सेवां प्रकुर्वाणा ब्राह्मणी निद्रितस्य सा ।
तदा पुत्रः ससाराऽसौ वह्निं प्रति प्रभायुतम् ॥ ८ ॥

8 "While his wife was absorbed in tending her sleeping husband, their son moved towards the fire and fell into it

सुतं पतन्तं प्रसमीक्ष्य पावके न बोधयामास पतिं पतिव्रता ।
तदाऽभवत् तत्पतिभक्तिगौरवाद्धुताशनश्चन्दनपङ्कशीतलः ॥९॥

9 "Though horrified at seeing this the woman did not move or wake her husband lest she should interrupt his rest The sublimity of the couple's worship of God and the divine loftiness of the woman's devotion to her husband made the Fire drop its sting and become soothing like sandalwood paste, in order to prevent harm to the child who had fallen into the sacrificial fire

दृष्टान्तः परमश्चैव द्वितीयः श्रूयतां शुभः ।
कथ्यते सुगृहस्थानां हितार्थं सुखदः सदा ॥ १० ॥

10 "Now listen to another holy and delightful anecdote which I shall narrate for the pleasure and benefit of householders

શ્રી નીલકંઠ વર્ણિનું નૈમિષારણ્ય તરફ પ્રયાણ

Lord Nilkanth Varni flings Himself into a large river & allows His body to be carried away in the stream and goes to Naimisharanya

ब्राह्मणश्चाग्निहोत्रस्य पूर्णं कृत्वा विधिं शुभम् ।
उत्सङ्गे निजपत्न्याश्च शिरःकृत्वा सुनिद्रितः ॥ ७ ॥

7 "Once this Brahmin, after having made oblations to the god of Fire, fell into a sound sleep with his head on his wife's lap

पत्युः सेवां प्रकुर्वाणा ब्राह्मणी निद्रितस्य सा ।
तदा पुत्रः ससाराऽसौ वह्निं प्रति प्रभायुतम् ॥ ८ ॥

8 "While his wife was absorbed in tending her sleeping husband, their son moved towards the fire and fell into it

सुतं पतन्तं प्रसमीक्ष्य पावके न बोधयामास पतिं पतिव्रता ।
तदाऽभवत् तत्पतिभक्तिगौरवाद्धुताशनश्चन्दनपङ्कशीतलः ॥९॥

9 *"Though horrified at seeing this, the woman did not move or wake her husband lest she should interrupt his rest The sublimity of the couple's worship of God and the divine loftiness of the woman's devotion to her husband made the Fire drop its sting and become soothing like sandalwood paste, in order to prevent harm to the child who had fallen into the sacrificial fire*

दृष्टान्तः परमश्चैव द्वितीयः श्रूयतां शुभः ।
कथ्यते सुगृहस्थानां हितार्थं सुखदः सदा ॥ १० ॥

10 "Now listen to another holy and delightful anecdote which I shall narrate for the pleasure and benefit of householders

एकदा रेणुका साध्वी पतिव्रतपरायणा ।
पत्यादेशाज्जलं भर्तुं गङ्गातीरं जगाम ह ॥ ११ ॥

11. "Once Renuka, who meticulously observed the prescribed duties of a wife, went to the bank of the Ganges to fetch holy water in obedience to the order of Jamadagni. her husband.

रूपयौवनसम्पन्नं चित्रकेतुं ददर्श सा ।
जलक्रीडां च कुर्वन्तं स्त्रीभिर्गन्धर्वराजकम् ॥ १२ ॥

12. "There she saw Chitraketu, the King of Gandharvas, engaged in amorous water sports with some young and beautiful women.

किञ्चिद्विकृतचेताः सा तत्क्रीडादर्शनेन हि ।
जातमोहा क्षणं तत्र विररामेक्षितुं तटे ॥ १३ ॥

13. "On seeing this alluring sport her mind was excited a little and was filled with passion. Therefore, she lingered there to watch it for some more time

विधेयकर्मकालातिक्रमणात् तत्पतिर्मुनिः ।
विलम्बकारणं योगाज्ज्ञात्वा तस्यै चुकोप ह ॥ १४ ॥

14. "Her husband, the sage, was infuriated when he divined with his yogic powers the cause for the delay in his evening prayers which were held up for want of holy water.

साऽपि तूर्णं समागत्य हृदये कम्पिता भयात् ।
जलपात्रं च तस्याग्रे मुक्त्वा तस्थौ हि लज्जिता ॥ १५ ॥

15. She then hurriedly returned with a heart trembling with fear and placing the pot of water before him, stood there blushing for shame.

पुत्रांस्तस्याः शिरश्छेत्तुमादिदेश मुनीश्वरः ।
मातृवात्सल्यतस्ते हि नाङ्गीचक्रुः पितुर्वचः ॥ १६ ॥

16. "The great sage ordered his sons who were present there to behead their mother, but their love for her made them refuse to obey.

जमदग्निस्ततः क्रुद्धः परशुराममाह्वयत् ।
गङ्गातटे तपश्चर्यां कुर्वन्तं पितुराज्ञया ॥ १७ ॥

17. "Extremely enraged at this open flouting of his orders, Jamadagni sent for his youngest son Parashurama who, in obedience to his father's command, was practising religious austerities on the banks of the Ganges.

भ्रातृभिः सह ते त्वम्बां घातयेत्यादिशद् यदा ।
प्रभावज्ञः पितुः सोऽथ पर्शुरामस्तथाऽकरोत् ॥ १८ ॥

18. "Since Parashurama knew the superhuman powers of his father, he did not hesitate to execute his mother as well as his brothers.

मुनिस्तत्कर्मतस्तुष्टो वरं तस्मै ददौ हि सः ।
भ्रातॄणां जीवनं मातुर्मृत्युविस्मरणं पुनः ॥ १९ ॥

19 "The sage was gratified at this unquestioning obedience *and, in response to his prayer, restored his* mother and brothers to life, at the same time cleansing them of the memory of the whole incident

जीवयित्वा तथा चैतान् पितुराज्ञां प्रपाल्य च ।
स्वकर्तव्यं विधायातः पर्शुरामो गतस्तदा ॥ २० ॥

20 "His duty thus performed through this act of obedience, Parashurama went away from there, gratified that his mother and brothers were revived

अतः पतिव्रताधर्मो देशकालानुयोगतः ।
दुःसाध्योऽपि सदा पाल्यः स्त्रीभिर्यत्नेन मोक्षदः ॥ २१ ॥

21 "Therefore, women ought to observe strictly, con sistently with the necessities of time and place the duties *of a chaste and devoted wife,* though in doing so they might encounter obstacles and distractions

पतिं देवेन तुल्यं या मन्यते सा सती स्मृता ।
पत्युराज्ञां प्रपाल्यैव मोक्षमाप्नोति निश्चितम् ॥ २२ ॥

22 "The woman who regards her husband as a deity is called a 'Sati' Even if she just obeys her husband's behests implicitly, she would attain salvation

पातिव्रत्यं सदा स्त्रीभिः पालनीयं विशेषतः ।
इहलोके सुखं भुक्त्वा परत्र मोक्षमाप्नुयात् ॥ २३ ॥

23. "Women should always carry out diligently the duties of a devoted wife, especially if they want to attain *happiness in this world and salvation in the next.*"

इत्यादिश्य व्रतं तस्यै ताभ्यां सत्सङ्गजन्मतः ।
मोक्षप्राप्तेर्वरं दत्त्वा जगाम महतीं नदीम् ॥ २४ ॥

24. After preaching thus about a wife's duties He assured the couple their attainment of liberation through rebirth as His followers. Then the Lord proceeded to the big river.

जलप्रवाहयोगेन पराभूत इव स्वयम् ।
पतितश्च स्खलन् नद्यां दर्शयन् कर्मणो गतिम् ॥ २५ ॥

25. To demonstrate the consequence of our worldly action, the Lord plunged into the river and pretended to be carried away by the current of water which appeared to overpower Him.

नदी तरङ्गपाणिभ्यां गृहीत्वा हरिमव्ययम् ।
पारं निनाय वेगेन ज्ञात्वा सेवाफलं महत् ॥ २६ ॥

26. Holding up the Immortal Shri Hari with its hands in the form of waves, the river led Him to the opposite bank since it knew the great and precious fruit of service to the Lord.

वटवृक्षं समाश्रित्य प्रास्तीर्याजिनमासनम् ।
संविष्टो ह्यदिदृक् स्वामी गविष्टोऽस्तमुपेयिवान् ॥ २७ ॥

27 The Lord went near a banyan tree, spread a deer skin and sat on it When He directed His attention inwards for meditation, the Sun set

सनकादिचतुष्कं च मुनिवृन्दं समागतम् ।
द्रष्टुकामं हरिं तत्र तत्त्वज्ञं गुणभाजनम् ॥ २८॥

28 A group of four sages including Sanaka, verily repositories of virtue and knowers of Truth, arrived there with a longing to pay obeisance to the Lord

ध्यानस्थमीश्वरं प्रेक्ष्य ब्रह्मलोकं जगाम ह ।
इत्थं प्रभावमालोक्य राक्षसो हरिसंनिधौ ॥ २९ ॥

29 After bowing to Him who was sitting in meditation on Himself, they went to the abode of Brahma A demon who secretly witnessed this greatness of the Lord stole close to Him

आगत्य विविधाश्चेष्टाश्चकारार्तीन दुःसहाः ।
हनूमानपि रक्षार्थं चागतः पूज्यभावतः ॥ ३० ॥
गदया ताडयामास राक्षसं दुष्टचेष्टकम् ।
चक्षुरुन्मील्य वर्णी स ह्यधमोद्धारणक्षमः ॥ ३१ ॥
स्वदृष्ट्या हृदयं तस्य चकारासुरभावहृत् ।
प्राप्तज्ञानः स्तुतिं चक्रे हरेः स्वाघापनुत्तये ॥ ३२ ॥

30, 31, 32 He drew quite near and started his acts of mischief whereupon Hanuman, who had rushed there to



A group of four sages including Sanak come to offer obeisance to Lord Nilkanth Varni who is sitted under a banayan tree in the Naimisharanya



રાત્રે હનુમાનજી દ્વારા કાળભૈરવનો પરાજય

Hanumanji beats the demon with his club to prevent him from molesting Lord Nilkanth Varni

to protect his revered Lord, started beating him with his club. However, the Lord Celibate, the Uplifter of the fallen, opened His compassionate eyes and rid the demon's heart of the evil qualities in which it abounded. The demon, his heart purified thus, attained the state of real knowledge and praised Shri Hari so that he might be redeemed from the state of sin.

नाथ मोचय मां पापाद् गुरुद्रोहसमुद्भवात् ।
राक्षसीं योनिमापन्नं शरणागतवत्सल ॥ ३३ ॥

33. "O Lord! O Protector of those who seek refuge in You! You are disposed affectionately towards those who submit to Your will without reservation. I have fallen into this state of demonhood for having betrayed my preceptor. Be pleased to absolve me from sin".

तस्य तद् वचनं श्रुत्वा श्रीहरिः समुपादिशत् ।
कचस्य गुरुभक्तिं च तत्फलं सम्यगूचिवान् ॥ ३४ ॥

34. The Lord heard the confession of the demon. Then He narrated the episode of Kacha's devotion to his preceptor and explained its reward.

मूढ गुरुपकाराज्ञ ज्ञानं न गुर्ववज्ञया ।
गुरुप्रसादतः सर्वं कार्यं सिद्ध्यति नान्यथा ॥ ३५ ॥

35. "O fool! Ignorant of the benevolence of the preceptor! There can be no knowledge without him. It is only by the grace of a preceptor that everything is accomplished.

कचो बृहस्पतेः पुत्रो विद्यासंजीवनीकृते ।
अध्येतुं गतवान् नम्रः शुक्राचार्यस्य संनिधौ ॥ ३६ ॥

36. "Kacha, the humble one, son of Bruhaspati, approached Shukracharya to learn from him the 'Sanjivani Vidya', the lore of reviving the dead.

छात्रगुणान्वितं भव्यं शत्रुपुत्रमपि प्रियम् ।
विज्ञातुं "दुष्टचित्तो वा नवेति" व्रतमादिशत् ॥ ३७ ॥

37. "He had all the qualities indispensable to a pupil and was impressive and loveable, though an enemy's son. He was asked to take a test to ascertain whether he had any evil intentions.

चारयितुं वने गाश्च समयुङ्क्त कचं गुरुः ।
गुरोराज्ञामनुस्मृत्य धेनूर्नीत्वा वनं गतः ॥ ३८ ॥

38. "The preceptor entrusted him with the task of grazing cows in the forest and Kacha went there with the cows without hesitation or question.

एकदा गहनं प्राप्तं कचं दैत्या निभाल्य तम् ।
मिलित्वा शत्रुपक्षीयं तद्वधाय च तत्पराः ।
जघ्नुः कचं महाबाहुं ततस्ते तुष्टिमागताः ॥ ३९ ॥

39. "Once when he had gone very deep into the forest, the demons recognized him as belonging to their enemy. They longed to slay him and indeed they felt satisfied only when they killed him.

देवयानी रुरोदाऽथ परिणेतुमनाश्च तम् ।
शुक्रः पुत्रीदयायुक्तो जीवयामास तं कचम् ॥ ४० ॥

40. "Here, Devayani who desired to marry him started weeping and entreated Shukracharya, her father, to revive him. Owing to his love and compassion for her, Shukracharya revived Kacha.

विद्याबलेन दैत्यानां गुरुस्तत्प्रेमसंयुतः ।
जीवयामास तं शिष्यं प्रियं प्रियचिकीर्षया ॥ ४१ ॥

41. "Shukracharya, the preceptor of the demons, out of affection for his pupil, restored him to life, using his lore of reviving the dead. Strange, indeed, is the power of Destiny.

एकदाऽसुरसङ्घास्तं घातयित्वा कचं प्रियम् ।
भस्मसात्कृत्य तद् भस्म जलेन मिश्रितं तथा ।
कृत्वा च पाययामासुः शुक्रं तद् भस्म भावतः ॥ ४२ ॥

42. "Once again a group of demons after killing that dear Kacha burnt his body to ashes and mixed these with water which Shukracharya drank, innocent of its real contents.

सायमनागतं दृष्ट्वा कचं वनगतं तथा ।
देवयान्या प्रेरितोऽसौ शुक्रो विवेद तद्गतिम् ॥ ४३ ॥

43. "When Kacha did not return from the forest till very late in the evening, Shukracharya, at Devayani's beseeching, divined his fate.

विद्याबलेन तं शिष्यं कचं स्वोदरसंस्थितम् ।
ज्ञात्वा सजीवनं कृत्वा ह्याजुहाव प्रियं च तम् ॥ ४४ ॥

44. "When he learnt that his missing disciple was in his stomach, he addressed him.

प्रत्युत्तरं ददौ सम्यक् शुक्रोदरे च संस्थितः ।
कचः शिष्यो गुरोर्भक्तो भक्तितो भावसंयुतः ॥ ४५ ॥

45. "His pupil Kacha, devoted to the preceptor and lying in his stomach, replied with reverence.

शिष्योऽसौ बहिरागच्छेच्चेत्तदा मृत्युमानहम् ।
अन्यथा जठराग्नेर्मे दग्धो भवेन्न संशयः ॥ ४६ ॥

46. "The preceptor thought, *'Should this pupil come out I would certainly die, because he must tear and rip open my body in order to make his exit. Otherwise he would undoubtedly be consumed by the fire in my stomach'.*

इति चिन्तायुतः शुक्रः कचमाह सुविस्मितः ।
श्रूयतां म इदं वाक्यं शिष्यश्रेष्ठोऽसि मे प्रियः ॥ ४७ ॥

47. *"Faced with this dilemma, Shukracharya, full of anxiety and perplexity, addressed Kacha saying,* 'Listen to this statement of mine. You are my beloved and best pupil.

मदीया शुद्धभावेन कृता सेवा त्वयाऽनघ ।
तेन त्वामुदरस्थं हि मृतसंजीवनीमिमाम् ॥ ४८ ॥

48. " 'O sinless one, you have served me with the noblest sentiments. Therefore, I shall teach you, who are in my stomach, the lore of reviving the dead.

विद्यां च ग्राहयाम्यत्र दुर्लभां श्रुतिगोचराम् ।
इत्युक्त्वा स ददौ तस्मै तां विद्यामुत्तमोत्तमाम् ॥ ४९ ॥

49. " 'I now teach you, lying in my stomach, this occult lore described in the Vedas.' *So saying he taught him that lore that was the best of all.*

पठित्वा स च तां विद्यां बहिरागत्य वै कचः ।
जीवयामास तं शुक्रं तयैव विद्यया पुनः ॥ ५० ॥

50. "Kacha learnt it, emerged from his preceptor's body and revived him with the use of that very lore.

एवं कृतज्ञता तत्त्वज्ञानित्वं गुरुसेवनम् ।
शिष्यधर्मो महानत्र कचेन परिदर्शितः ॥ ५१ ॥

51. "Kacha thus showed that gratefulness and service to the preceptor are the exalted duties of a pupil".

हितोपदेशवाक्यानि श्रुत्वा रक्षोऽतिलज्जितम् ।
रुदत् प्रोचे महाराज निष्पापं कुरु मामिति ॥ ५२ ॥

52 When the demon heard these sentences full of beneficial teaching, he became a good deal abashed and said, "*O Maharaj, absolve me from all sins, if You please*".

मोक्षदो भगवांस्तं हि प्रेषयित्वा शुभालयम् ।
बद्रिकाश्रमसंज्ञं स प्रातःस्नानं चकार ह ।
पूजयित्वा कपिः सम्यग् वर्णिनं प्रययौ स्वयम् ॥ ५३ ॥

53. The Lord, the only One capable of granting salvation, ordered the demon, who had the privilege of seeing His holy form, to go to Badrikashrama for penance. Hanuman returned to his abode after worshipping the Lord Celibate.

* लभेय प्रेम्णाहं हरिचरणसेवां प्रतिदिनं
भजेय स्थेम्नाहं हरिवचनमेवानुदिवसम् ।
त्यजेयं नाम्नाहं हरिवचनतो जन्मशतकं
जयेयं भक्त्याहं हरिनयनपीयूषमतुलम् ॥ ५४ ॥

54. The poet prays :
May I have the benefit of lovingly tending Shri Hari's feet everyday;
May I contemplate steadfastly only Shri Hari's sermons;
May I, following the commands of Shri Hari avoid hundreds of rebirths;
May I, with devotion, conquer evil, the pleasures of *the senses, passions and be rewarded with the incomparable grace of Shri Hari.*

इति श्रीहरिवनविचरणकाव्ये तृतीयः सर्गः ।

End of Canto III of the Poem of Shri Hari's Epic Journeys through the Forests.

† कथां कचस्याह स भक्तिबोधां वटाधिभूमिस्थितिरीश्वरेशः ।
यो रेणुकाख्यानमथाह स श्रीहरिः सदाऽव्यान्मम मानसं वै ॥ ६ ॥

VI. *May Shri Hari, the Lord of all deities, who narrated,* while sitting under a banyan tree, the legend of 'Kacha, who preached devotion to the Preceptor and related the anecdote of Renuka, indeed protect my mind from evil, forever.

इति तृतीयः सर्गः

: END OF CANTO III :

* *Shikharini Metre*

† *Upendravajra Metre*


શ્રી નીલકંઠવર્ણી કાળભૈરવનો મોક્ષ કરે છે

Lord Nilkanth Varni redeems the demon from his sins and sends him to Badrikashram



King Chandrasinh of Vansipur welcomes Nilkanth Varni and takes Him in a procession to his capital

॥ श्रीशाय नमः ॥

—: चतुर्थः सर्गः :—

CANTO IV :

गङ्गाऽऽप्लवो वंशिपुरे प्रवेशनं राज्ञे च राज्ञ्यै कृतबौद्धबोधनम् ।
मयाख्यदेव्यै स्वचमत्कृतीक्षणं योगाष्टकाङ्गप्रथनं चतुर्थके ॥७॥

VII Shri Hari bathes in the Ganges, He enters Banshipur and explains Buddhism to its King and Queen; He performs miracles for the benefit of Queen Mayadevi and expounds the eight steps of Yoga

द्युनद्यां विधिवद् वर्णी साजिनो वटमाश्रितः ।
तदानीमागमद् राजा तत्त्वज्ञो धार्मिकः सुधीः ॥ १ ॥

1 After a bath in the Ganges, as prescribed by the Scriptures, the Lord sat on a deer skin under a banyan tree Then there arrived an intelligent, learned and religious king

वंशीपुराधिपो भ्रान्त्या मृगोऽयमिति सत्वरः ।
विलोक्यागत्य संविष्टं तेजोराशिं हरिं नतः ॥ २ ॥

2 *He was the king of Banshipur* Mistaking *Shri Hari* for a deer, he came rushing towards Him, but when from a close range he saw Shri Hari emanating lustre, he bowed to Him with folded hands

प्रभुं हरिमुपावेश्य हर्षनिर्भरमानसः ।
निनाय स्वपुरं भूपः सुभाग्येन बलीयसा ॥ ३ ॥

3. The king's mind was filled with spontaneous and boundless love and so he concluded that Shri Hari was some uncommon, divine Being. He invited Him to his palace and, seating Him on his own horse, led Him to his city. He considered this visit as a piece of his good fortune.

सान्तःपुरजनाः पौराः कृष्णदर्शनहर्षिताः ।
मयाभिधा हरिं सौम्या प्रियं भोज्यमभोजयत् ॥ ४ ॥

4. The ladies of the royal palace as well as the citizens were overjoyed at seeing the Lord. A gentle and lovely queen called Mayadevi fed Him with rare and pleasing delicacies.

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।
चन्द्रचन्दनयोर्मध्ये शीतलं साधुदर्शनम् ॥ ५ ॥

5. Sandalwood is known for its cooling effect at all times and in all seasons. The moon is cooler and more comforting than sandalwood. But a saint's sight is far more soothing to the soul than the other two put together.

श्रेष्ठासनसमाविष्टो वेदतत्त्वमबोधयत् ।
जिज्ञासू बौद्धधर्मस्य दम्पती वीक्ष्य तौ जगौ ॥ ६ ॥

6. From the most elevated seat, Lord Shri Hari started preaching the essence of the Vedas to the royal couple but, divining their desire to learn the principles of Buddhism, the Omniscient Lord explained them as follows.

चत्वारि बुद्धमान्यानि सन्ति तत्त्वानि तन्मते ।
दुःखं समुदयो मार्गो निरोधश्च क्रमादिती ॥ ७ ॥

7. "Lord Buddha accepts four Noble Truths about the world: (1) 'Dukha' — suffering, (2) 'Dukhasamudaya' — the cause of suffering, (3) 'Marga' — the way leading to a cessation of suffering, and (4) 'Nirodha' — the cessation of suffering.

विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ।
दुःखतत्त्वस्य पञ्चैते स्कन्धाः प्रोक्ता मनीषिभिः ॥ ८ ॥

8. "Those well-versed in Buddhism have analysed suffering into the following five components: (1) 'Vijnana' — consciousness, (2) 'Vedana' — feeling, (3) 'Sanjna' — perception, (4) 'Samskara' — mental disposition, and (5) 'Roopa' — form.

रूपस्पर्शरसज्ञानं विज्ञानस्कन्ध उच्यते ।
पूर्वकर्मफलैर्दुःखसुखप्राप्तिश्च वेदना ॥ ९ ॥

9. "Consciousness consists in the sensations of physical objects such as hearing a sound, seeing light, feeling the touch, taste or smell of an object. Feeling consists of the sensations of pleasure and pain experienced as a result of the fructification of one's actions during previous existences.

नाम जातिश्च सर्वेषां संज्ञास्कन्धः समुच्यते ।
कर्मोत्थपरिणामो यत् संस्कारोऽभिहितः खलु ॥ १० ॥

10. "Recognition of various types of objects and individuals is called Perception. Impressions resulting from actions of individuals constitute one's mental disposition.

परमाणुसमूहो दृग्गोचरः प्रभवेत् सदा ।
रूपस्कन्धं तमेवाहुस्ते पञ्च क्षणिका मताः ॥ ११ ॥

11. "A group of atoms which is visible is called Form. All these five components of suffering are momentary.

तत्त्वं समुदयं तद्धि दुःखतत्त्वस्य कारणम् ।
रागद्वेषप्रमोहादिसमूहो जायते ततः ॥ १२ ॥

12. "Buddha then considers the cause of suffering. Suffering is due to a multitude of feelings of attachment, aversion and infatuation.

अहं ममेति सम्बन्धात् प्राणिनां प्रीतिरस्ति च ।
परत्व-परकीयत्व-सम्बन्धाद् द्वेषमावहेत् ॥ १३ ॥

13. "Because of the consciousness of 'I' and 'Mine', living beings experience attachment. Unreasonable covetousness and envy of things belonging to others is the result of a consciousness of 'otherness', — of the artificial distinction between 'Mine' and 'Thine'.

एवं समुदयं तत्त्वं दुःखतत्त्वं च भूपते ।
याभ्यां भवति जीवानां प्रवृत्तिः पृथिवीतले ॥ १४ ॥

14. "O King, such is the nature of suffering and its cause. It is at the very root of all activities of beings.

पदार्थाः क्षणिकाः सर्वे ह्यात्मीया नैव केचन ।
मार्गतत्त्वं विजानीयाद् निरोधस्य च कारणम् ॥ १५ ॥

15. "'All objects of the world are transitory and they can never be really mine' : — this kind of awareness paves the way for a complete cessation of all consequent suffering.

आत्मरूपं पदार्थेऽपि गणितं क्षणिकं तदा ।
पोषणं शोषणं तस्य विकारो मन्यते मुधा ॥ १६ ॥

16. "The Self is regarded in Buddhism as transitory. Therefore, all concerns of the Self, such as its maintenance, *growth or impoverishment, are mere illusions.*

जैनाश्च वैदिका ये तु मन्यन्ते नित्यमव्ययम् ।
आत्मानं न तथा बौद्धा दीपज्योतिरिव क्षणम् ॥ १७ ॥

17. "The followers of the Vedas and the Jains hold the soul to be imperishable and immutable. The Buddhists disagree with this view and believe it to be transitory, like the flickering flame of a lamp.

क्षणिकेभ्यश्च भावेभ्यो वासनां सर्वथा त्यजेत् ।
निरालम्बो भवेन्मोक्षो निरोधतत्त्वलक्षणम् ॥ १८ ॥

18. "Nirodha means abandonment of all desire for transitory objects. Such a detachment from all sense objects is verily liberation.

बौद्धधर्मस्य चत्वारो भेदाः सन्ति नराधिप ।
वैभाषिकश्च सौत्रान्तिर्योगाचारश्च माध्यमः ॥ १९ ॥

19. "O King, there are four Schools of Buddhism: (1) Vaibhashika, (2) Sautrantika, (3) Yogachara, and (4) Madhyamika.

वैभाषिकस्य भेदस्य रहस्यं शृणु भो नृप ।
चतुःक्षणमिते काले वस्तूनां च भवाप्ययौ ॥ २० ॥

20. "Listen, O King, to the essential teachings of the Vaibhashika school first. 'According to it all objects of the world have four moments.

जातिस्थितिजरानाशाश्चत्वारः क्षणकाः स्मृताः ।
आद्ये क्षणे जनिं प्राप्य स्थितिं चैव द्वितीयके ॥ २१ ॥
तृतीये तु जरां तद्वन्नाशमेति चतुर्थके ।
पदार्थ इव जीवोऽपि दशामाप्नोति सर्वदा ॥ २२ ॥

21 and 22. "These four moments correspond to the production, existence, decay and destruction of objects. Thus an object is produced in the first moment, exists in the second, grows old and decays in the third, and is destroyed in the fourth. An embodied soul also passes through all these four stages, just like any other object.

सौत्रान्तिकस्य भेदस्य मतं मत्तोऽवगम्यताम् ।
विज्ञानादिकभेदास्ते पञ्चैव गमने क्षमाः ॥ २३ ॥

23. "Now listen to the beliefs of the Sautrantika school. Its members hold that it is the aggregate of the five components of the soul that transmigrates.

तथा नात्मपदार्थस्य नाशो मोक्ष उदाहृतः ।
योगाचारमते विश्वं विज्ञानरूपकं सदा ॥ २४ ॥

24. "Moksha or liberation does not mean destruction of the soul. The Yogachara school believes the whole universe to be a projection of consciousness.

ततो नास्ति वहिः किञ्चित् कृष्णशुक्लविभागतः ।
विशुद्धा वासना मोक्षो वासना च गृहाश्रिता ॥ २५ ॥

25. "*There is nothing outside the stream of consciousness.* All distinctions of black and white arise from desires. Purification of the desires of the soul is essentially liberation. Passionate desires of the soul arise from its attachment to worldly life.

तुर्ये माध्यामिके भेदे जगत् सर्वमवस्तुकम् ।
प्रमाणस्य प्रमेयस्य विभागः स्वप्नवत् सदा ॥ २६ ॥

26. "According to the Madhyamika school, the whole world is summed up in Nothingness ('Shunya'). The elements of logic, like 'Pramana' (means of proof) and '*Prameya' (objects of knowledge) are mere mirages.*

स प्रतीत्यसमुत्पादं वादं वै गौतमोऽब्रवीत् ।
क्षणैक्ये पुञ्जरूपं स्वज्ञानगम्यं हि वस्तुकम् ॥ २७ ॥

27. "Lord Gautama enunciated the 'Pratitya Samutpad-vada' — i.e., the Theory of Dependant Origination — asserting that the destruction of a thing gives rise to the origination of the subsequent thing, and that this chain of *birth and rebirth is endless.*

द्वितीयक्षणिकं तादृक् समुत्पाद्य विनश्यति ।
एकमेव क्षणस्थानां सङ्घातानां परम्परा ॥ २८ ॥

28. "Every entity comes into being at one moment and perishes in the next, producing meanwhile a similar entity. Hence the chain of momentary collections of components.

जायतेऽतो हि नैरात्म्यं सर्वं वै स्कन्धपञ्चकम् ।
तदेवात्मस्वरूपं हि क्षणात्मकसमूहितम् ॥ २९ ॥

29. "In this way, everything in this world is a mere bundle of the five components. Since all such phenomena are themselves momentary, the soul too, is of the same nature.

रथस्थो भूपतिः कश्चिद् बुद्धदर्शनमाययौ ।
पप्रच्छात्मस्वरूपं तं बौद्धः प्राह प्रियं नृपम् ॥ ३० ॥

30. "When a king who had come in a chariot to see Lord Buddha, inquired of him about the nature of the soul, he replied :

समूहितरथोऽयं ते चक्राद्यङ्गानि वै पृथक् ।
आत्मैवं रूपविज्ञानवेदनानामसंस्कृतिः ॥ ३१ ॥

31. " 'Just as the chariot is the name given to a collection of components such as the axle, wheels, seat, roof etc., the soul is the name given to an aggregate of Vijnana, Vedana, Sanjna, Samskara and Roopa'.

अस्थायी क्षणिकस्तद्वत् सर्वं सान्तानिकं क्वचि ।
दीपशिखासमं सर्वं सान्तानिकं सदुत्करम् ॥ ३२ ॥

32. "These collections of the five components making up everything in the universe, are continuous and yet momentary, like the flame of a lamp, creating an illusion of continuity of existence.

यत् सत् तत् क्षणिकं चाभ्रसमं चात्मापि वै तथ ।
प्रवाहपतितं सर्वं त्वैक्यभ्रान्तिप्रवर्तकम् ॥ ३३ ॥

33. "Whatever exists is transitory, like a cloud; and an existing soul is no exception to this law. Everything is in a flux, thus creating in the perceiver an illusion of permanence

कार्यकारणभावात्म-प्रवाहः कर्मसम्भृतः ।
आत्मस्थश्छिद्यते यत्नैर्विमलज्ञानलाभतः ॥ ३४ ॥

34. "The continuous stream is maintained by a causal relationship which consists of a chain-reaction generated by the deeds during previous existences. The so-called self is also governed by this causal relationship. This stream of the self can be destroyed by flawless and real knowledge.

जन्मप्रदमसंस्कारक्षये निर्वाणसंस्थितिः ।
सा नित्या संसृतेर्बाह्या प्रवाहोऽत्र न कल्प्यते ॥ ३५ ॥

35. "Through the destruction of the Samskaras which are responsible for the cycle of birth and death, a state of Nirvana is attained. This state transcends the continuous stream of worldly consciousness and hence remains unaffected by it.

मुक्त्यभिलाषुकश्चान्वेषयेदेतच्चतुष्टयम् ।
दुःखं तत्कारणं चैव तन्निरोधं च पद्धतिम् ॥ ३६ ॥

36. "Thus a seeker of liberation ought to understand fully the nature of misery, the cause of misery, the way to accomplish a complete cessation of misery and its complete accomplishment.

स्वक्षणविषयाद्याख्यानुभवः स्वोत्तरोद्भवे ।
सर्वमाधाय लीनः स्यात्ततो नास्मृतिदूषणम् ॥ ३७ ॥

37. "The apparent inconsistency between the belief that the self which is a collection of the five components is momentary and the phenomenon of memory of past actions and events in the self, is resolved by the Buddhists who assert that a previous collection of the five components while going out of existence leaves its impress and influence on the subsequent one, and so on.

नोत्तरो निरपेक्षोऽस्ति क्षणग्राह्यः प्रभोगकृत् ।
सापेक्षो जायते ह्येवान्यथा निर्वाणफल्गुता ॥ ३८ ॥

38. "No moment in the stream of consciousness is absolute, each being related to its previous and subsequent ones. Moreover, the actions of the self and the enjoyment of their fruits are transitory. If it were not so, the concept of liberation would be meaningless.

एतन्मतानुसारेण हीनयानोऽनुवर्तते ।
तत्पृथग्वै महायानश्चतुर्भावनिकान्वितः ॥ ३९ ॥

39. "The Hinyana school of Buddhism accepted and endorsed all these traditional doctrines. The Mahayana school, dissociated itself from the previous Hinyana school, and was itself divided into four sub-schools ;

सर्वं शून्यं चाथ सर्वं विज्ञानं चाथ वाह्यकम् ।
अनुमेयास्तिकं चाथ प्रत्यक्षवाह्यकं तथा ॥ ४० ॥

40. "These are : (1) The Shunyavadins or Madhyamikas, (2) The Vijnanavadins or Yogachara, (3) The Sautrantikas, and (4) The Vaibhashikas.

न स्वतः परतो नापि न द्वाभ्यां नाप्यहेतुतः ।
उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन ॥ ४१ ॥

SHUNYAVADA :

41. "According to the school of Shunyavada, no existing object at any place or time is self-created, nor is it created by other objects nor by itself jointly with others. It is not created without a cause either. The created object exists for a limited duration only.

स्वस्माद् भावे समुत्पन्नेऽन्यस्मादन्यः समुद्भवेत् ।
स्वस्मात् पराच्च जायेत व्यभिचार्यशकं तदा ॥ ४२ ॥

42. "It may be argued that an object can either be self-created, or it may have been produced by another one or it may have been jointly created by two objects irrespective of the species of either. But the first two propositions are clearly untenable and the last would be a blatant violation of the universally observed rule.

स्थिरधर्माद्यभावाच्च न व्याख्यातुं समर्हति ।
वीजभेदेऽङ्कुरोत्पादाच्छून्यात्सर्वं प्रवर्तते ॥ ४३ ॥

43. "The argument that objects lacking in permanent dispositions originate from nothing is illogical and absurd. In reality, objects are created, like the sprout originating from the seed, though both differ in many respects. According to this school, everything in the world is created from Shunya.

परतन्त्रतया शून्ये पर्यवसानमीयते ।
कारणं शून्यमेवातो नानुपमृद्य भावतः ॥ ४४ ॥

44. "Because a thing depends for its origination on its predecessor, it is dependent, and it culminates in Shunya. Hence nothing in the world is permanent. That which is born of Shunya must end in Shunya.

प्रतीय कारणाधारं परतन्त्रं प्रसिद्ध्यति ।
या प्रतीत्यसमुत्पादा शून्यतां तां प्रचक्ष्महे ॥ ४५ ॥

45. "That which has to depend on a cause for its very existence, can never be independent; so it is called Shunya in Buddhism. This is the implication and logical conclusion of the Theory of Dependent Origination.

सर्वविज्ञानकल्पे तु वाह्यं शून्यं क्षणात्मकम् ।
आन्तरं तु प्रविज्ञानं न शून्यात्मकमर्थतः ॥ ४६ ॥

VIJNANAVADA :

46. "Those scholars who endorse the philosophy of Vijnanavada accept the transitoriness of external objects, but contend that internal consciousness is not Shunya.

नानुभाव्यो हि बुद्ध्यास्ति तस्या नानुभवोऽपरः ।
ग्राह्यग्राहकवैधुर्यात् स्वयं सैव प्रकाशते ॥ ४७ ॥

47. "The independent existence of objects, apart from Buddhi (i.e. intellect) which cognises them, is illusory. The distinction between the perceiver and the object perceived is a matter of everyday experience, but it is in reality an illusion. The truth is that every object is a manifestation of Vijnana.

स्वाप्नगतं पदार्थात्म तथान्तरं हि तन्मतम् ।
बाह्यमपि तथा बोध्यं ज्ञानादृते न विद्यते ॥ ४८ ॥
आन्तरं च ततः सर्वं बाह्यमपि मतं सदा ।
विज्ञानात्मपदार्थोऽस्ति नान्यत् तत्त्वं प्रविद्यते ॥ ४९ ॥

48 and 49. "The objects which are cognised by an individual in his waking state are no more real than those he experiences in his dreams. Even as the objects of the dream are illusory so also are those perceived during waking consciousness. Neither of these really exist. What in fact exists is Vijnana alone.

बाह्यं दृश्यं न चैवास्ति चित्तं चित्रं हि दृश्यते ।
देहभोगप्रतिष्ठानं चित्तमात्रं वदाम्यहम् ॥ ५० ॥

50. "The apparent world of objects and individuals is in reality illusory. It is a product of the imagination, and is really non-existent. All these different objects, being merely images conjured up by the mind, are in reality Vijnana only.

बाह्यनुमेयवादे तु पदार्था बाह्यतस्तु ये ।
सर्वे ज्ञानानुमेया वै न प्रत्यक्षा यथार्थतः ॥ ५१ ॥

SAUTRANTIKAVADA :

51. "Our knowledge of the world of external objects is inferential only, since it cannot be acquired by direct perception.

भिन्नास्तित्वं न प्रत्यक्षं पदार्थानां परस्परम् ।
ततोऽनुमेयमेवेदं चान्तरज्ञानधारणा ॥ ५२ ॥

52. "The cognition of the separate existence of various objects, apart from and independent of each other by direct perception, is fallacious and illusory; therefore, it can only be a result of inference. Such cognition is internally conceived.

वाह्यप्रत्यक्षवादे तु सर्वं सत्तात्मकं वहिः ।
हेतुहेतुमतोः पूर्वप्रत्यक्षाच्चानुमानिकम् ॥ ५३ ॥

VAIBHASHIKAVADA :

53. "On the other hand the Vaibhashikas believe that knowledge of external objects can only be obtained by prior perception. To them, all external objects perceived by the senses as well as those conceived by the mind in dreams are real. They are called *Sarvastitvavadins* since they believe the objects of all experiences to be real.

वस्तुतो नानुमा सास्ति प्रत्यक्षविषयत्वतः ।
वाह्यं भूतं भौतिकं चान्तरं चित्तं च चैत्तिकम् ॥ ५४ ॥

54. "All sense-objects are called 'Bhuta' and all their attributes 'Bhautikas'. Mind, which is internal is called 'Chitta' and everything pertaining to it is called 'Chaittika'. Neither external physical objects nor internal mental experiences are inferential because both of them are directly apprehended.

भूतेभ्यो भौतिकान्येव चित्तेभ्यश्चैत्तिकान्यपि ।
जायन्ते वै प्रवाहेण भावयित्वैव मुच्यते ॥ ५५

55. "All objects of the world both internal and external are in a continuous stream in which each one destroys its *predecessor, and is itself destroyed by its successor.* Realizing this truth leads to liberation.

इत्थं भावनया युक्तो यदि स्यान्मुक्त एव सः ।
किन्तु ध्येयं सदैवेदं ज्ञानाद् भक्तिर्गरीयसी ॥ ५६ ॥

56. "Knowledge may thus enable one to attain liberation, but one ought to realize that devotion is far superior to knowledge as a means to liberation.

पुरुषोत्तमसेवा च कर्तव्या सर्वदा शुभा ।
भक्तियोगेन जीवोऽयं मुक्तिं भजति नान्यथा ॥ ५७ ॥

57. "There ought to be a total and unreserved submission to the will of the Lord, since constant devotion best ensures liberation. There is no alternative which is as simple and efficacious as this".

बौद्धधर्मस्य तत्त्वानि निशम्य जगदीश्वरात् ।
जातहर्षो नृपा श्यामं सिषेवे बहुवासरान् ॥ ५८ ॥

58. *The king was overjoyed at having learnt the principles* of Buddhism from the Lord of millions of universes, and he served Him for many days with the highest devotion.

योगी वाऽयं परं ब्रह्म वेतिशंङ्कामुपेयुषीम् ।
दिव्यभावं समाधौ स मयाराज्ञीमदर्शयत् ॥ ५९ ॥
समाधिस्था विलोक्यासौ मुक्तसङ्घसुसेवितम् ।
दिव्यसिंहासनारूढं जहौ प्राकृतभावनाम् ॥ ६० ॥

59 and 60. To the queen *Mayadevi, who was wondering* whether the Lord was some accomplished Yogi or God Himself, Lord Nilakantha revealed His divine form and elevated her, without any effort or volition on her part, to a state of super-consciousness wherein she saw Him seated on a divine throne and being worshipped by innumerable liberated souls. As a result of this, she was fully convinced that He was God Himself.

एवं स्वचरितं दिव्यमलौकिकं हि दर्शयन् ।
न्यवसत् तत्र प्रीतात्मा राज्ञः स्नेहवशं गतः ॥ ६१ ॥

61. *Mindful of the immense love of the royal couple for Him, the Lord,* who was pleased with their profound devotion, agreed to stay there for some more time, and revealed to them more aspects of His divine and superhuman nature.

समाजे विदुषां तत्र शास्त्रार्थमकरोद् बहु ।
विजयं प्राप सर्वज्ञो ज्ञानदानमदान्मुदा* ॥ ६२ ॥

62. During His stay there, a number of philosophical debates were held wherein the Omniscient Lord Nilakantha effortlessly triumphed over all disputants, and was graciously pleased to impart true knowledge

* ज्ञानदानम् + अदात् + मुदा

अन्तःकरणविक्षेपो मल इत्यभिधीयते ।
योगशास्त्रस्य विज्ञानं मलस्य नाशकं मतम् ॥ ६३ ॥

63. "The hindrance to the liberation of the soul is in the inner mind, and it is called 'Mala' (i.e. dirt). The science of Yoga claims that a thorough knowledge and assiduous practice of its teachings purge the inner mind of this 'mala'.

सेश्वरं सांख्यमित्याहुः पातञ्जलमताश्रितम् ।
बहुधा वर्णितं तत्र तत्त्वज्ञानमनुत्तमम् * ॥ ६४ ॥

64. "The Yoga discipline of the great sage Patanjali is but the Samkhya system with the concept of God added to it. Patanjali's treatise discusses his profound and lofty philosophy extensively.

मीमांसान्यायसांख्यानां द्विकं षड्दर्शनं विदुः ।
कपिलो भगवांस्तेषां तत्त्वनिर्णयमुक्तवान् ॥ ६५ ॥

65. "The six systems of Indian Philosophy are : Purva and Uttara Mimamsa, Nyaya, Vaiseshika, Samkhya and Yoga. The great sage Kapila has enunciated the Samkhya Darshan embodying sublime philosophy.

मुमुक्षूणां सुबोधाय जीवानां मुक्तिहेतवे ।
मोक्षमार्गप्रकारं च पतञ्जलिरभाषत ॥ ६६ ॥

66. "The great sage Patanjali has so designed his Yoga system as would at once be easily comprehensible to seekers, and also be capable of ensuring the final emancipation of embodied souls.

* नास्ति उत्तमं यस्मात् तत् ।

योगानुशासनं चक्रे पूर्वाचार्यमतं श्रयन् ।
चतुर्विंशति तत्वानि जीवेश्वरयुतानि च ॥ ६७ ॥

67. "He has accepted all the twenty-five elements of Samkhya as was done by his predecessors, but introduced God as the twenty-sixth to help one in the smooth and successful practice of yoga.

मायाधीनस्य जीवस्य स्वयं ज्ञानं न जायते ।
अतो मोक्षार्थमीशस्य कर्तव्योपास्तिरेव च ॥ ६८ ॥

68. "All embodied souls being under the constant spell of 'Maya' (i.e. cosmic ignorance) can never succeed unassisted in acquiring knowledge indispensable to their liberation. Hence they ought to seek refuge in the Lord through devotion, with a view to bringing their spiritual efforts to fruition.

ईश्वरालम्बनं कृत्वा सर्वविघ्नान् निहत्य च ।
ईश्वरो हि सुखं मोक्षं ददातीति पतञ्जलिः ॥ ६९ ॥

69. "Returning to and seeking refuge in God is the surest way to remove all obstacles to one's liberation. Once the path is thus cleared, God grants the soul its liberation.

सिद्धः क्रिया विभूतिश्च फलपाद इति क्रमात् ।
योगशास्त्रस्य चत्वारः पादाः सन्तीतिनिश्चयः ॥ ७० ॥

70. "The Yoga system is divided into four sections: viz. (1) Siddha Pada, (2) Kriya Pada, (3) Vibhuti Pada, and (4) Phala Pada.

चित्तवृत्तिनिरोधादासमाधेर्लक्ष्यसाधनम् ।
उक्तं च प्रथमे पादे स्वयं पतञ्जलिर्जगौ ॥ ७१ ॥

71. "In the first section, Patanjali has prescribed eight steps — the first being the restraining of the mind from its inclinations, and the last Samadhi or super-consciousness which is the ultimate end of Yoga.

क्रियापादे द्वितीये च चित्तवृत्तिं स्थिरायितुम् ।
वहिरङ्गसमाधौ च क्रियाभेदाः प्रकीर्तिताः ॥ ७२ ॥

72. "In the second, various means are taught for *steadying the ever-restless mind. These constitute the* external disciplines prescribed by the Science of Yoga.

तृतीये धारणादीनि साधनानि शुभानि च ।
योगिनां शङ्कराणीति समादिष्टानि कथ्यते ॥ ७३ ॥

73. "Effective methods of purifying and developing the mind, like Dharana (i.e. fixing the mind on a symbol), are prescribed and illustrated in the third section. These are of an immense value to the yogic aspirant.

चतुर्थे सिद्धियुक्तं च योगफलमुपादिशत् ।
मोक्षस्य वर्णनं कृत्वा कृती पतञ्जलिः स्वयम् ॥ ७४ ॥

74. "In the fourth section, Patanjali considered himself blessed by declaring the fruits of Yoga discipline in the form of spiritual accomplishments leading the soul to its final liberation. He has also described the nature of liberation in this part of his work."

इत्यादिश्य मतं योगशास्त्रस्य सदसि प्रभुः ।
उवास चतुरो मासान् प्रीणयन् सुहृदां मनः ॥७५॥

75. Shri Hari, after thus explaining the principles of Yoga to the assembly of scholars, stayed there for four months to the delight of His devotees.

चित्तवृत्तेर्निरोधो वै योगः सम्प्रोच्यते बुधैः ।
अष्टाङ्गयोगरूपोऽयं मोक्षसाधनमुत्तमम् ॥ ७६ ॥

76. "The wise have defined Yoga as restraining the mind from its inclinations. With its eight steps, Yoga is the most effective means to liberation.

यमश्च नियमश्चाप्यासनं प्राणायमस्तथा ।
प्रत्याहारो धृतिश्चैव ध्यानं समाधिरित्यमी ॥ ७७ ॥

77. "These eight steps are: (1) Yama or prohibitions, (2) Niyama or injunctions, (3) Asana or yogic postures, (4) Pranayama or breath-control, (5) Pratyahara or restraining the senses, (6) Dharana or Dhruti, meaning fixing the mind on a symbol, (7) Dhyana or meditation, and (8) Samadhi or super-consciousness or ecstatic yogic trance.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ।
यमाः पञ्च समुक्तास्ते सोपानं प्रथमं मतम् ॥ ७८ ॥

78. "The first step consists of a group of five prohibitions: viz. (1) Ahimsa or non-violence, (2) Satya or truth, (3) Asteya or non-stealing, (4) Brahmacharya or continence, and (5) Aparigraha or non-receiving of gifts.

सन्तोषोऽथ तपः शौचं स्वाध्यायेश्वरपूजनम् ।
नियमाः पञ्च ते प्रोक्ताः सोपानं तद् द्वितीयकम् ॥ ७९ ॥

79. "The second step consists of five injunctions which are : (1) Santosha or contentment, (2) Tapa or religious *austerities, (3) Shaucha or cleanliness, (4) Swadhyaya or* study, and (5) Ishvara Pujana or self-surrender to and worship of God.

आसनानि त्वनेकानि मुख्यं सिद्धासनं मतम् ।
स्थिरसुखं जयस्तेन द्वन्द्वानां सरलो भवेत् ॥ ८० ॥

80. "The third step consists of Asanas or a number of yogic physical postures, the chief meditative pose being Siddhasana in which one can sit comfortably for a long time without feeling fatigue or strain, and in which one can conquer happiness and misery, pleasure and pain.

प्राणायामः पूरकश्च कुम्भको रेचकस्तथा ।
स्तब्धस्तेनेश्वरोपास्तिर्मनोवृत्तेर्निरोधनम् ॥ ८१ ॥

81. "The fourth is breath-control. It begins with Puraka or inhaling. Retaining inside the air thus inhaled is called Kumbhaka, while Rechaka is its exhalation. Stabdha means keeping the body erect and steady during these practices. These breathing exercises enable one to control the *inclinations of one's mind after which total concentration* on and dedication to God becomes possible and easy.

समस्तेन्द्रियवृत्तीनां विषयेभ्यो निवर्तनम् ।
चित्ते समर्पणं चेति प्रत्याहारः स उच्यते ॥ ८२ ॥

82. "In the fifth step, the senses are to be withdrawn from their respective objects, and after controlling their *natural inclinations they are to be diligently directed* inwards.

नियते विषये चित्तस्थैर्यं सा धारणा मता ।
अचाञ्चल्यादिवृत्तीनां ध्यानस्य योग्यता भवेत् ॥ ८३ ॥

83. "The sixth step is the concentration of the mind on a fixed symbol. One becomes eligible for meditation only after thus steadying one's restless mind.

धारिते प्रत्ययस्यैकतानता ध्यानमुच्यते ।
ध्येये चित्तलयः स्याद्धै समाधिस्थितियोग्यता ॥ ८४ ॥

84. "Meditation, which is the seventh step, means an intense concentration on the fixed symbol A total merging of one's mind with the symbol prepares and qualifies one for the last step called Samadhi.

NOTE:

Meditation is of four kinds:

(1) Salila — meditation on the devine sports of the Lord.

(2) Sapaarshada — meditation on the Lord sorrounded by the liberated souls attending upon Him

(3) Upaanga — meditation on the Lord and on His attire and ornaments

(4) Saanga — meditation on the personal form of the Lord emanating lustre

The four obstacles in the path of effective and fruitful meditation are·

(1) Laya — inadvertently falling asleep owing to a relaxation of vigilance

(2) Vikshepa — distractions

(3) Kashaaya — natural tendency of the mind to stray from the path

(4) Rasaasvada — craving for the enjoyment of the objects of the senses

सम्प्रज्ञातस्तथा चासम्प्रज्ञातो हि द्विधा मतः ।
समाधिश्चात्मनः स्वस्मिन् रूपेऽवस्थानमेव यत् ॥ ८५ ॥

ध्यातो वै विषयो यत्र ज्ञायते प्रथमः स हि ।
ज्ञायते नात्मभिन्नं वै परमात्मेतरच्च वा ॥ ८६ ॥

असम्प्रज्ञात इत्युक्तेः समाधिर्मोक्षदायकः ।
ज्ञानघनं विजानीयादानन्दघनमत्र तु ॥ ८७ ॥

85, 86 and 87. "Samadhi, the eighth step of Yoga, is of two kinds : (1) Samprajnata Samadhi, and (2) Asamprajnata Samadhi. *In the former, the awareness of the* distinction between the meditator and the Lord persists. In the latter, the concentration is so intense and the mind and self of the meditator are so completely engrossed in contemplating the Lord, that even the awareness that one *is separate from the Lord is totally lost. This invariably* leads to liberation, and during that state the consciousness experiences the infinite and indescribable bliss of the Lord's presence".

पण्डितानां समाजोऽयं प्रसन्नोऽभूत् तदा सदा ।
श्रुत्वा दिव्यं वचस्तस्य श्रीशस्य मोक्षदायकम् ॥ ८८ ॥

88. The assembly of the learned was overjoyed on hearing the Lord's teachings which were capable of leading to liberation Those present there had no unsolved problems or unanswered queries in this regard.

नृपस्तत्पूजनं कृत्वा सदारस्तुष्टिमाप्तवान् ।
जीवनं धन्यमेवेदं भगवान् गृहमागतः ॥ ८९ ॥

89. The royal couple derived great pleasure from their wholehearted worship of Shri Hari. They considered themselves blessed since the Lord had gracefully chosen to come to them in person.

दीयमानं न जग्राह सम्पूर्णं राज्यमुत्तमम् ।
उत्थाय निर्गतो रात्रावलक्षितगतिः प्रभुः ॥ ९० ॥

90. As a token of their complete and unreserved surrender to Shri Hari, the King, in a spirit of dedication, begged Him to honour him by accepting his kingdom and all. The Lord, however, declined the offer and at night left the kingdom without leaving any clue regarding His whereabouts.

* घनश्यामारामे महति रमणीये सुमनसि
सदा ध्यानाधारे विपुलसहकारे सुरसदे ।
मनस्त्यानापारे सहजसुकुले सुन्दरवरे
घनश्यामे मे रे विलसतु सदा मानसमिदम् ॥ ९१ ॥ *

91. May my mind derive immense pleasure from incessantly musing on the form of the great Lord Ghanashyama. He resembles a beautiful garden in some respects. A garden is enriched with flowers of exceptional, exquisite beauty and fragrance and provides comfort and tranquility. The Lord bestows noble sentiments and infinite bliss and always extends invaluable assistance and encouragement to His devotees. Moreover, the Lord is the ultimate end of all meditation. He was born in a naturally pious and exalted family and possessed rare and inherent charm and immense and irresistible beauty.

* For note see page 81.

इति श्रीहरिवनविचरणकाव्ये चतुर्थः सर्गः ॥

End of Canto IV of "The Poem of Shri Hari's Epic Journeys through the Forests".

* सभागतः पण्डितमण्डलार्चितो जिगाय शास्त्रार्थविधौ सुपण्डितान् ।
बौद्धार्थतत्त्वान्यवदन्नृपान्तिके योगं दिदेशाच्युत एष माऽवतु ॥ ८ ॥

VIII. *May the immutable Shri Hari, who triumphed over* groups of scholars in philosophical debates held in the royal court and who was consequently worshipped by innumerable scholars and who explained the principles of Buddhism and Yoga to the royal couple, ever protect me.

इति चतुर्थः सर्गः

: END OF CANTO IV :

* घनश्याम एव आरामः तस्मिन् । पक्षे घन इव श्याम. आरामः तस्मिन् । शोभनं मनः यस्य तिः तस्मिन् । पक्षे, सुमनसि=पुष्पयुक्ते, आरामे । सदा धानस्य आधारे विषये, पक्षे सताम् पुण्यवताम् आध्यानस्य शान्तेः आधारे । विपुल. सहकार. यस्य स. तस्मिन् भगवति, पक्षे विपुला. सहकारा आम्रवृक्षा यस्मिन् सः तस्मिन् । सुराः सीदन्ति यस्य समीपे तस्मिन्=यस्य समीपे ब्रह्मविष्णुसदाशिवा निरन्तर तिष्ठन्ति । पक्षे सुष्ठु रसं ददाति सुन्दररसयुक्ते । मनसः स्यानं-विशालता तेन अपारे । पक्षे मनस. स्त्यानम्- आनन्दः अपारः यस्मिन् सः तस्मिन् । सख्य हश्य सहौ सद्भक्तौ यस्य सः । सुष्ठु कुलं यस्य सः तस्मिन् भगवति । पक्षे सहजानाम् आम्रवृक्षाणां कुलं=समूहः यत्र तस्मिन् । घन इव श्याम तस्मिन् भगवति । पक्षे अतिशयनीलत्वाद् घनश्यामे आरामे । मे इदं मानसं सदा विलसतु आनन्दं प्राप्नोतु ॥

* *Vamshastha Metre*

॥ श्रीशाय नमः ॥

—: पञ्चमः सर्गः :—

* चन्दनाख्यपुरसारसतीराद् भक्तसौधगमनं ह्यवनं च ।
पञ्चमे द्विजवरस्य च रक्षसश्च नैमिषवने गमनं च ॥ १ ॥

CANTO V :

IX. The Lord goes from the margin of a lake in Chandanpur to the house of a devotee; He protects a Brahmin; He grants liberation to a demon and then proceeds to the Naimisha forest.

चन्दनाख्यं पुरं प्राप्य कासारतटमाश्रितः ।
समाजग्मुः स्त्रियस्तत्र जलं भर्तुं मुदान्विता ॥ १ ॥

1. The Lord arrived in a city called Chandanpur and sat on the margin of a lake. Some women in a joyous mood came there to fetch water.

तासामेका हरिं वीक्ष्य प्रीता निन्ये निजालयम् ।
वर्णिनं भोजयामास स्वादु भोज्यं विधाय सा ॥ २ ॥

2. One of them, pleased at the sight of Lord Shri Hari, invited Him to her house, and there fed Him with delicious food.

* *Swagata Metre*



A Brahmin woman invites Lord Nilkanth Varni to come to her house

॥ श्रीशाय नमः ॥

—: पञ्चमः सर्गः :—

* चन्दनाख्यपुरसारसतीराद् भक्तसौधगमनं ह्यवनं च ।
पञ्चमे द्विजवरस्य च रक्षसश्च नैमिषवने गमनं च ॥ १ ॥

CANTO V :

IX. The Lord goes from the margin of a lake in Chandanpur to the house of a devotee; He protects a Brahmin; He grants liberation to a demon and then proceeds to the Naimisha forest.

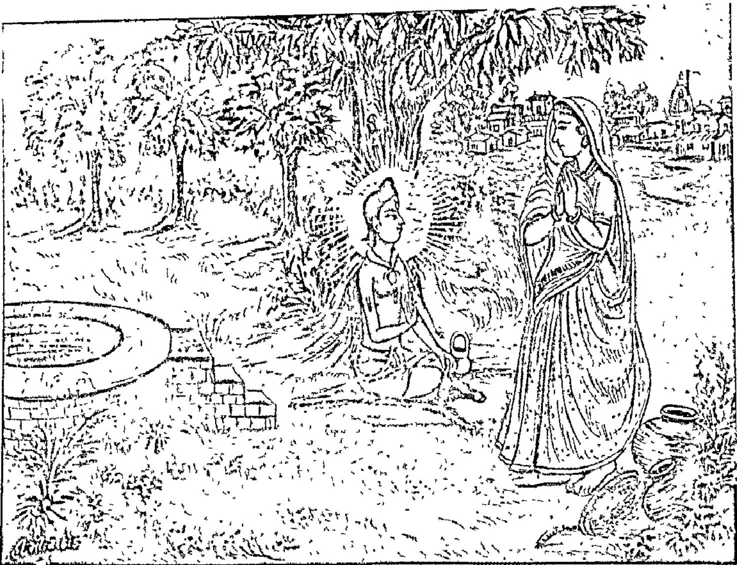
चन्दनाख्यं पुरं प्राप्य कासारतटमाश्रितः ।
समाजग्मुः स्त्रियस्तत्र जलं भर्तुं मुदान्विता ॥ १ ॥

1. The Lord arrived in a city called Chandanpur and sat on the margin of a lake. Some women in a joyous mood came there to fetch water.

तासामेका हरिं वीक्ष्य प्रीता निन्ये निजालयम् ।
वर्णिनं भोजयामास स्वादु भोज्यं विधाय सा ॥ २ ॥

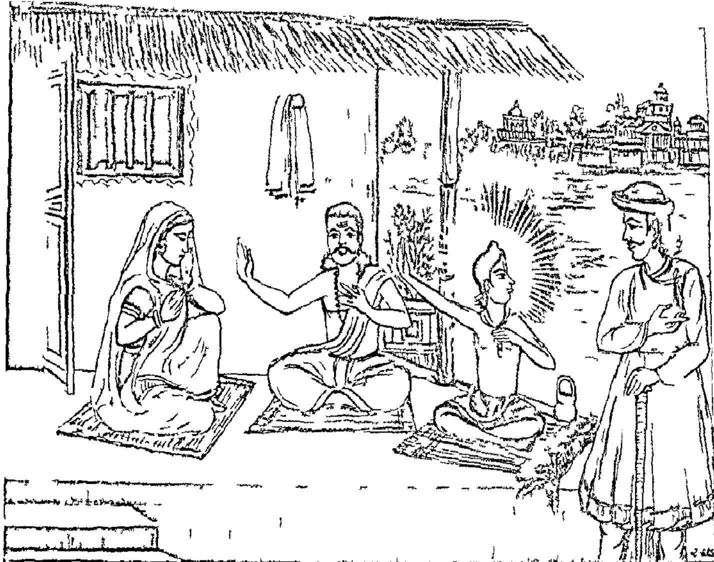
2. One of them, pleased at the sight of Lord Shri Hari, invited Him to her house, and there fed Him with delicious food.

* *Swagata Metre*



બ્રાહ્મણબાઈ શ્રી નીલકંઠવર્ણિને ઘેરે પધારવાનું આમંત્રણ આપે છે.

A Brahmin woman invites Lord Nilkanth Varni to come to her house



બ્રહ્મરાક્ષસ માટે રાજાનુ તેડુ , શ્રી નીલકંઠ વર્ણીનુ ગમન

Nilkanth Varni offers Himself to go to the Demon instead of the Brahmin

अजिनासनसंविष्टं नीककण्ठं स्त्रियाः पतिः ।
आगतो दूरदेशात् स ननाम शिरसा मुदा ॥ ३ ॥

3. Her husband, who returned just then from a far-off place, saw Lord Nilakantha sitting on a deer-skin and, filled with spontaneous love, paid humble homage to Him with folded hands and bowed head.

वार्तालापं प्रकुर्वन्तौ दम्पती चिरसङ्गतौ ।
राजदूतो जगादैत्य गच्छ राक्षससंनिधौ ॥ ४ ॥

4. While the couple, reunited after a long time, were engaged in loving conversation, a messenger of the king came there and said :

दक्षिणे गोपुरे नित्यं राक्षसोऽभ्येत्य मानुषम् ।
बलिमत्ति तथैवाद्य गमनं क्रमशस्तव ॥५॥

5. "A murderous man-eating monster used to come to the southern gate of our city and to indulge in arbitrary mass killing of our citizens. To prevent him from doing this, our king entered into an agreement according to which a certain number of persons would be offered to him as food periodically. Now it is your turn to offer yourself as his food. So go to the monster immediately."

श्रुत्वैतद् वचनं विप्रः शोकाकुलितमानसः ।
कथितं हरिणा यामि राक्षसं प्रति मा शुचः ॥६॥

6. On hearing this, the Brahmin writhed in agony and horror. The Lord consoled him by saying that He would go to the monster instead, and asked him to stop grieving.

निषेधो नैव कर्तव्यो मदीयगमने त्वया।
महान्तः पुरुषा नित्यं परोपकरणे रताः ॥७॥

7. "You ought not to dissuade Me from going to the monster since the noble are always bent upon performing benevolent deeds.

जीवाभयप्रदानं यो ददाति भावसंयुतः।
अनित्येन शरीरेण स महात्मा सुदुर्लभः ॥८॥

8. "The great who out of affection grant by sacrificing their perishable bodies, freedom from fear to beings, are rare indeed.

श्रूयतां भो द्विजश्रेष्ठ प्रजापालनतत्परः।
शिविर्नृपः पुरो ह्यासीत् परोपकृतिकारकः ॥९॥

9. "Listen to Me, O best of the twice-born! In ancient times there was a king called Shibi who was of a benevolent disposition and ever eager to look after the welfare of his subjects,

श्रुत्वा तस्य च कीर्तिं वै वह्निश्च वासवस्तथा।
परीक्षितुं समागत्य बभ्रतू रूपमन्यकत् ॥१०॥

10. "The deities, Indra and Fire, who had heard of his reputation for compassion, assumed disguised forms with a view to testing its genuineness.

श्येनरूपधरश्चेन्द्रो वह्निं कपोतरूपिणम् ।
अन्वधावत् तमाहर्तुं मारणाय च तं पुनः ॥ ११ ॥

11. "Indra assumed the form of a hawk and Agni that of a dove. The hawk chased the dove to seize and kill it for food.

श्येनचञ्चुप्रहारैः स कपोतो दुःखितां गतः ।
निपपात शिबेरङ्के प्राणानां रक्षणाय च ॥ १२ ॥

12. "Tormented by the attacks which the hawk made with its sharp and powerful beak, the dove dropped on Shibi's lap seeking protection for its life.

शरण्यो भूपतिश्चाह श्येनं प्रति दयाधरः ।
अन्यत् किमपि ते भक्ष्यं श्रेष्ठं दास्यामि हे खग ॥ १३ ॥

13. "The merciful king, who was indeed the protector of those who sought refuge in him, said to the hawk, 'O bird, I will give you the richest food for sparing the life of this dove'

श्येनेन कथितं भूप नान्यत् किमपि भोजनम् ।
ग्रहीष्यामि कपोतो मे दीयतां यदि रोचते ॥ १४ ॥

14 "The hawk replied, 'O King, I will accept nothing else. *Surrender that very bird to me, if you please.*

अथवा त्वच्छरीरस्थमामिषं मे प्रदीयताम् ।
कपोतेन समं सर्वं तोलयित्वा महीपते ॥१५॥

15. "'In the alternative, O King, feed me with your own flesh equal in weight to that of the dove'.

तन्निशम्य महाराजः कपोतरक्षणे स्थितः ।
दास्यामीति जगादैनं स्वं मांसं मनुजाधिपः ॥ १६ ॥

16. "On hearing this strange demand, the king who was determined to protect the dove at all costs, said in reply, 'I will give you my flesh'.

पृथ्वीसुवर्णदातारः सन्त्येवान्ये जनाधिपाः ।
स्वदेहस्य प्रदानेन भवेयं सुकृती सदा ॥ १७ ॥

17. "He added, 'There are other kings who donate land and gold, but I alone will become the eternally blessed one, by gifting portions of my own body for such a noble cause.

शरणागतदीनार्तरक्षणं नो कृतं यदि ।
धिग् जन्म तस्य मूढस्य जनस्याकीर्तिकारकम् ॥ १८ ॥

18. " 'Fie upon the very life of that fool who earns but disgrace by failing to defend the poor and distressed who have sought his protection!'

निश्चित्यैवं नराधीशः परोपकरणे रतः ।
कपोतेन समं मांसं दातुं स्वं तत्परोऽभवत् ॥ १९ ॥

19. "After deciding thus, the king, eager to perform this act of unequalled benevolence, prepared himself to give his own flesh equal to the weight of the dove.

तुलाया एकभागे स कपोतं मुक्तवांस्तथा ।
अपरस्मिन् विभागे च स्वं छित्त्वा मांसमादधे ॥ २० ॥

20. "He placed the dove on one side of the balance and started putting chunks of flesh which he chopped off from his own body on the other side.

छित्त्वा छित्त्वा निजं सर्वं मांसमार्पयदित्यपि ।
तोलने न्यूनतां प्राप्तं तद् दृष्ट्वाऽकर्तयच्छिरः ॥२१॥

21. "When he saw that almost all his flesh thus kept in the balance was not equal to the weight of the dove, he cut off his head without hesitation.

तदानीं च नभोवाणी प्रोवाच धन्यतां शुभा ।
अलं सत्यपरीक्षातः त्वादृशो नास्ति रक्षकः ॥२२॥

22. "Then a heavenly voice congratulated him, and declared that his self-sacrifice was a sufficient testimony of the genuineness of his reputation. The voice added that there was none else who could equal the king as a protector of beings.

यथेष्टं वरदानं च दत्त्वा स्वर्गं प्रजग्मतुः ।
प्रशंसन्तौ शिवेः कार्यं भूतमात्रानुकम्पनम् ॥२३॥

23. "Both the deities then revealed their identities and after granting him his cherished objects returned to heaven, all the while praising his compassion for all beings.

तथैव शङ्कराचार्यो दुष्टकापालिकाय च ।
कर्तुं देहार्पणं स्वं हि तत्परोऽभूत् समाहितः ॥२४॥

24. "Similarly, Shankaracharya was ready and eager to give away as a gratuitous gift his own body to the wicked Kapalik".

(A Kapalik is one who is engaged in witchcraft and hankers after evil lores.)

इति दृष्टान्तसारेण परोपकृतिसाधनम् ।
तं विप्रं रक्षितुं चैव ययौ रक्षः प्रति स्वयम् ॥२५॥

25. As if to practise the precept contained in these legends, Shri Hari went Himself to the monster in order to protect the Brahmin towards whom He was benevolently disposed.

जीर्णदेवालयं प्राप्य स्थितं श्रीहरिमुत्तमम् ।
प्राकृतं च जनं मत्वा भीपयामास राक्षसः ॥२६॥

26. On reaching an ancient and dilapidated temple Shri Hari sat there, awaiting the arrival of the monster. The monster mistook Him for an ordinary human being and therefore attempted to frighten Him.

पीयूषमयदृष्ट्या च नीलकण्ठो मुमोच तम् ।
राक्षसं प्रेपयामास वद्रीवनं दयानिधिः ॥२७॥

27. However, Lord Nilakantha, the Ocean of Mercy, with just one gracious glance of His stripped him of his demonic qualities, and inspired him to go Badrikashrama for penance.

सम्प्रदर्श्य निजैश्वर्यं निर्जगाम पुराद् बहिः ।
गोरखाख्यं पुरं प्राप्य चारक्षेत्रं जगाम ह ।
तिन्तिडिकायुते क्षेत्रे ह्याम्लवृक्षमुपाविशत् ॥२८॥

28. After thus demonstrating His supreme divinity He left that city. When He reached Gorakhpur He went to a field reserved for grazing cattle and full of tamarind trees under one of which He sat.

तत्क्षेत्राधिपतिस्तत्र सञ्जयो वीक्ष्य सत्पतिम् ।
पूजयामास गन्धाद्यैः सदारो हर्षमुद्वहन् ॥ २९ ॥

29. Sanjay, the owner of that field, became exhilerated on seeing the Lord of Virtue. He and his wife annointed Him with sandalwood paste and performed other oblations in honour of Him.

संस्तुतः स्वगृहं नेतुं नागच्छन्तं हरिं तदा ।
पाकमानीय तत्रासौ कारयामास भोजनम् ॥ ३० ॥

30. Sanjay offered Him with reverence specially prepared food brought there by him for the Lord had declined his entreaties to be allowed to lead Him to his house.

अन्तर्यामितया ज्ञात्वा दम्पतीभावनाद्वयम् ।
पृच्छतं बालकृष्णं भो तदुक्तिं च निबोधतम् ॥ ३१ ॥
निशम्येति वचस्तस्य प्रसन्नस्य हरेस्तदा ।
शालग्रामं प्रति प्रष्टुं जातौ तौ सुसमुत्सुकौ ॥ ३२ ॥
वर्णिना प्रेरितो बालमुकुन्दः प्रत्युवाच तौ ।
युवयोः सिद्धिमायातः सङ्कल्पो भोजनात्मकः ॥ ३३ ॥
द्वितीयस्य न सिद्धिः स्यात् कन्यादानात्मकस्य च ।
दृष्ट्वा दिव्यप्रभावं तं नमनं चक्रतुर्मुदा ॥ ३४ ॥

31-34. Then the Omniscient Lord divined the couple's innermost yearning and asked them to seek the verdict of Balakrishna — the holy Shaligrama, an image of Lord Vishnu. They were greatly astonished at this suggestion of the Lord and exhibited impatience to do so, when spurred by the Lord that idol declared in audible human voice thus:

"Your ardent desire and longing to feed the Lord is fulfilled. However, your second craving to marry your daughter to Him will not come to fruition".

Thrilled with joy they prostrated themselves before the Lord.

ददौ ताभ्यां वरं कामं भोगदं मोक्षदं हरिः ।
जगाम स्थानतस्तस्माद् दीर्घाघाटं महाजलम् ॥ ३५ ॥

35. After granting them the twofold gifts of temporal enjoyment and of salvation, Shri Hari proceeded from there to a big river called Dirghaghat.

द्वासप्ततिनदीसङ्गे तस्मिन् स्नात्वा दिनत्रयम् ।
स्थित्वा नावं विना तीर्त्वा जनकाख्यं पुरं ययौ ॥ ३६ ॥

36. Shri Hari stayed for three days at a place where there was a confluence of seventy-two rivulets in which He bathed joyfully. From there He proceeded to Janakpur after crossing the waters without using a boat.

दिनत्रयमुषित्वाऽथ नैमिषारण्यमागतः ।
मुनीन् सङ्गम्य वै ज्ञानं दत्त्वाऽगाच्छ्रीपुरं ततः ॥ ३७ ॥

37. Here also He stayed for three days after which He reached the celebrated Naimisharanya. He met some sages there and imparted to them divine knowledge, and thereafter set out for Shripur.

\+ क्वनु मलिनतरं मनो मदीयं
क्वनु भगवद्-दृशि लालसा शुभेयम् ।
यदि दयितवरस्य वर्णिनो वा
सहजदया भवति प्रसन्नता चेत् ॥ ३८ ॥

38. What a disheartening inconsistency between my mind filled with Mayic filth and this holy and impelling ambition to have a vision of the Lord! Should the Celibate Lord be pleased graciously to take pity on me, as is His wont, I would feel relieved and easy in my mind.

इति श्रीहरिवनविचरणकाव्ये पञ्चमः सर्गः ॥

End of Canto V of "The Poem of Shri Hari's Epic Journeys through the Forests".

* विप्ररक्षणकरः शिबिभूपाख्यानकृत् त्वकृत राक्षसमुक्तिम् ।
गोरखाख्यापुरचारभूमावादिदेश ददतां सुधियं मे ॥ १० ॥

X. May the Lord who protected the Brahmin, who narrated the legend of Shibi, granted salvation to the monster and who preached to the owner of the field, bestow on me piety and intelligence.

इति पञ्चमः सर्गः

: END OF CANTO V :

\+ *Pushpitagra Metre*

* *Swagata Metre*

॥ श्रीशाय नमः ॥

—: षष्ठः सर्गः :—

* श्रीपुरे मठिजनाय चमत्कारादिदर्शनमदाद्धरिकृष्णः ।
व्याघ्रभीतिरहितो गरुडाभिमाननाशक इताह तु षष्ठ ॥११॥

XI. Lord Harikrishna Maharaj performs miracles for the benefit of the inmates of the monastery at Shripur; He remains fearless and He dissipates the vanity of Garuda.

नगरस्य समीपस्थान्मठाद् बहिरुपाविशत् ।
व्याघ्रो रात्रावमुं प्रैत्य भक्षयेदिति चिन्तयत् ॥ १ ॥
मठाधिप उवाचैत्याभ्यन्तरं वस मा बहिः ।
नो चेत् त्वां भक्षयेदत्र व्याघ्रो भयङ्करो महान् ॥ २ ॥

1 and 2. The Lord rested outside a monastery near Shripur. Its head apprehended that a tiger might devour this young stranger at night; so he said to Him, "Do not stay out there but come inside lest a big and ferocious beast should prey upon You".

श्रीहरिरुवाच—
कस्मादपि भयं नो मे मठवासो न रोचते ।
यद् भावि तद् भवत्येव तस्माच्छोकमपाकुरु ॥ ३ ॥

3. The Lord replied, "Since I know no fear from any thing ,or being I need not take shelter in your monastery. What is destined is bound to happen, and therefore, you may not be anxious on My account.

* *Swagata Metre*

विभ्यतं मृत्युतो गुप्तं नैव रक्षति कश्चन ।
ईशस्य हि वशे लोको नात्र कार्या विचारणा ॥ ४ ॥

4. "None can shield a coward from death by concealing him. Every one is controlled by Fate. Hence anxiety is of no avail.

अद्यैवाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवम् ।
नश्वरे नाशमापन्ने तत्र का परिदेवना ॥ ५ ॥

5. "Today or at the end of a hundred years, death indeed is inevitable. In view of this, what is the sense in grieving over that which is but perishable.

श्रूयतां भो मठाधीश भाविभावश्च कीदृशः ।
अत्रार्थेऽस्त्येकसंवादः श्रीविष्णोर्गरुडस्य च ॥ ६ ॥

6. "Listen to the dialogue, which I will now report, between Vishnu and Garuda, for it illustrates how Destiny operates in practice.

एकदा गरुडेनैव पृष्टो विष्णुः शुचिस्मितः ।
भाविभावोऽन्यथा भावी नवेति प्रमुदा वद ॥ ७ ॥

7. "Once Garuda asked Lord Vishnu whether what is destined could be undone, and requested Him to enlighten him on this question.

गरुडस्य वचः श्रुत्वा प्रोवाच भगवान् स्वयम् ।
नैमिषारण्यभूमौ त्वं गच्छ पश्य यथासुखम् ॥ ८ ॥

8. "The Lord replied, 'Go to the Naimisharanya forest to get a satisfactory answer to your query, by seeing things for yourself'.

गरुडेन तु दृष्टोऽत्र श्रेष्ठासनस्थितो मुनिः ।
गङ्गातटे स्थितान् सर्वान् कथां कुर्वाण आस्तिकान् ॥ ९ ॥

9. "There, on the bank of the Ganges, Garuda observed a sage on an elevated seat, delivering sermons to an assembly of devotees.

सायङ्काले कथान्ते स मुनिः प्रोवाच सादरम् ।
श्वो मध्याह्ने ममान्तोऽस्ति नागन्तव्यं कथाश्रुतौ ॥ १० ॥

10. "In the evening, after the sermon, the sage declared that he was to die at noon on the following day, and therefore asked those present not to attend the congregation on the next day.

मद्दत्तज्ञानरक्षा च कर्तव्या प्रत्यहं कथा ।
भगवदर्चनं चैव श्रेयस्तेनात्मनो भवेत् ॥ ११ ॥

11. "He added, 'Preserve the knowledge imparted by me; always remember the significance of the anecdotes relating to the Lord; constantly devote yourselves to His worship. These would assuredly ensure you final leberation.

पञ्चभूतभवं देहं त्यक्त्वा यास्यामि धाम च ।
शोकश्च न प्रकर्तव्यो भवद्भिरात्मदर्शिभिः ॥ १२ ॥

12. "'I will proceed to the Lord's abode, abandoning this body which is but a mass of the five elements. Do not grieve over my death, since by now you all know sufficiently the truth about the soul'.

तत्रस्थो गरुडः प्राह मुने मा भयमावह ।
मृत्युं मिथ्या करिष्यामि श्वस्तनं तव बिभ्यतः ॥ १३ ॥

13. "Garuda who was present there at that time said to the sage, 'Please do not be scared I will avert your death if you fear it in the least'.

एवमुक्त्वा सुपर्णोऽसौ विष्णुलोकं समागतः ।
आगतं गरुडं दृष्ट्वा भाविमिथ्याकृतोद्यमम् ।
निद्रामाप प्रियो विष्णुः प्राकृतात्मेव निद्रितः ॥ १४ ॥

14. "After promising thus Garuda hurried to the abode of Lord Vishnu Divining that the purpose of his visit was to undo what was destined, the Lord pretended to be asleep as if He was a common mortal.

दिनाद्यप्रहरान्ते तं सुप्तोत्थं विष्णुमुक्तवान् ।
ब्राह्मणस्य च रक्षार्थं वचः सत्यं कुरुष्व मे ॥ १५ ॥

15. "When He woke up after about three hours, Garuda entreated Lord Vishnu to grant the sage a new lease of life.

जगत्स्रष्टुर्विधेः सर्वां विनाज्ञां नैव तद् भवेत् ।
गम्यतां ब्रह्मलोकश्च विरिञ्चिः प्रार्थ्यतां स्वयम् ॥ १६ ॥

16. "The Lord replied that since that could not be done without the concurrence of Brahma, Garuda should approach Brahma with a request to grant him success in his mission.

ब्रह्मलोकं ततो गत्वा ब्रह्माणं ध्यानमावहम् ।
ययाचे गरुडस्तत्र द्विजासूनां च रक्षणम् ॥ १७ ॥

17. "Arriving at Brahma's abode, Garuda saw him in meditation, and implored him to protect the Brahma's life.

पद्मयोनिस्तमुवाच सुपर्ण श्रूयतामिदम् ।
संहारशक्तिमान् रुद्रस्तत्कार्यं कर्तुमर्हति ॥१८॥

18. "Brahma replied, 'O Garuda, listen, destruction is the function of Rudra and he alone is competent to make an exception to his own law in suitable cases'.

कैलासाधिपतिं रुद्रं गत्वा स्तुतिं चकार सः ।
रुद्रेणोक्तं महाभाग शक्तिर्न चास्ति मे प्रिय ॥१९॥

19. "Garuda then approached Rudra and repeated his prayer to him. Rudra said he too had no power to effect it.

तपः शताब्दपर्यन्तं कर्तुं यदा समागतः ।
मया संहारिणी शक्तिर्दत्ता मे गणधारिणे ॥२०॥

20. "'When I came here to practise religious austerities for a hundred years I delegated my powers of destruction to the principal of my subordinates', Rudra further said.

इति श्रुत्वा सुपर्णोऽसौ किं विधेयं मयेति च ।
ब्राह्मणस्य च रक्षार्थं पन्थानं ब्रूहि रुद्र माम् ॥२१॥

21. "On hearing this, Garuda said, 'O Rudra, please tell me what I should do and what course of action I should adopt in order to save the Brahmin'.

ब्रह्मा विष्णुः शिवोऽहं च त्वं तथा गरुडः शुभः ।
धर्मराजं वयं गत्वा पृच्छामो द्विजकर्मजम् ॥२२॥

22. "Rudra replied, 'Let us two, together with Brahma and Vishnu, call on Dharmaraj to enquire about the nature of the Brahmin's fate as resulting from his past deeds'.

सुपर्णश्च ततस्तान् हि ब्रह्मविष्णुमहेश्वरान् ।
आरोप्यासौ स्वके स्कन्धे जगाम धर्ममन्दिरम् ॥ २३ ॥

23. "Garuda then flew to the abode of Dharmaraj, carrying comfortably and securely, Brahma, Vishnu and Shiva on his back.

धर्मराजस्ततस्तेषां पूजनं विधिवद् दधे ।
गरुडप्रेरणातो हि विज्ञायागमनं यमः ॥ २४ ॥

24. "After the usual ceremonial salutations to all of them, Dharmaraj had little difficulty in divining the purpose of their visit, for Garuda's impatience had given him an obvious clue.

अधिको वा स्वतन्त्रो वा नास्मि तेभ्यः सदानघ ।
तथाप्यहं विलोक्यात्र मुनेः कर्माणि वच्म्यतः ॥ २५ ॥

25. "*Dharmaraj said to Garuda, 'O sinless one, though I* am neither independent of, nor superior to, the deities, I will, after due investigation, reveal to you the sage's destiny'.

विलोक्य तेन निर्णीतं "जगदीशत्रिकं यदा ।
गरुडेन च संयुक्तं धर्मराजसभां गतम् ॥ २६ ॥
तदैव मुनिवर्योऽसौ मृतिमाप्नोति नान्यथा" ।
तत्क्षणे च मुनिर्देहं त्यक्त्वा गच्छन् निरूपितः ॥ २७ ॥

26 and 27. "After diligent enquiries Dharmaraj declared thus: 'The death of the sage will synchronize with the visit of the three principal deities — the Hindu Trinity, consisting of *Brahma, the Creator, Vishnu, the Preserver and Shiva, the Destroyer* — accompanied by Garuda, to the abode of

पद्मयोनिस्तमुवाच सुपर्णं श्रूयतामिदम् ।
संहारशक्तिमान् रुद्रस्तत्कार्यं कर्तुमर्हति ॥१८॥

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रुद्रेणोक्तं महाभाग शक्तिर्न चास्ति मे प्रिय ॥१९॥

19. "Garuda then approached Rudra and repeated his prayer to him. Rudra said he too had no power to effect it.

तपः शताब्दपर्यन्तं कर्तुं यदा समागतः ।
मया संहारिणी शक्तिर्दत्ता मे गणधारिणे ॥२०॥

20. "'When I came here to practise religious austerities for a hundred years I delegated my powers of destruction to the principal of my subordinates', Rudra further said.

इति श्रुत्वा सुपर्णोऽसौ किं विधेयं मयेति च ।
ब्राह्मणस्य च रक्षार्थं पन्थानं ब्रूहि रुद्र माम् ॥२१॥

21. "On hearing this, Garuda said, 'O Rudra, please tell me what I should do and what course of action I should adopt in order to save the Brahmin'.

ब्रह्मा विष्णुः शिवोऽहं च त्वं तथा गरुडः शुभः ।
धर्मराजं वयं गत्वा पृच्छामो द्विजकर्मजम् ॥२२॥

22. "Rudra replied, 'Let us two, together with Brahma and Vishnu, call on Dharmaraj to enquire about the nature of the Brahmin's fate as resulting from his past deeds'.

सुपर्णश्च ततस्तान् हि ब्रह्मविष्णुमहेश्वरान् ।
आरोप्यासौ स्वके स्कन्धे जगाम धर्ममन्दिरम् ॥ २३ ॥

23. "Garuda then flew to the abode of Dharmaraj, carrying comfortably and securely, Brahma, Vishnu and Shiva on his back.

धर्मराजस्ततस्तेषां पूजनं विधिवद् दधे ।
गरुडप्रेरणातो हि विज्ञायागमनं यमः ॥ २४ ॥

24. "After the usual ceremonial salutations to all of them, Dharmaraj had little difficulty in divining the purpose of their visit, for Garuda's impatience had given him an obvious clue.

अधिको वा स्वतन्त्रो वा नास्मि तेभ्यः सदानघ ।
तथाप्यहं विलोक्यात्र मुनेः कर्माणि वच्म्यतः ॥ २५ ॥

25. "Dharmaraj said to Garuda, 'O sinless one, though I am neither independent of, nor superior to, the deities, I will, after due investigation, reveal to you the sage's destiny'.

विलोक्य तेन निर्णीतं "जगदीशत्रिकं यदा ।
गरुडेन च संयुक्तं धर्मराजसभां गतम् ॥ २६ ॥
तदैव मुनिवर्योऽसौ मृतिमाप्नोति नान्यथा" ।
तत्क्षणे च मुनिर्देहं त्यक्त्वा गच्छन् निरूपितः ॥ २७ ॥

26 and 27. "After diligent enquiries Dharmaraj declared thus: 'The death of the sage will synchronize with the visit of the three principal deities—the Hindu Trinity, consisting of Brahma, the Creator, Vishnu, the Preserver and Shiva, the Destroyer — accompanied by Garuda, to the abode of

Dharmaraj. It will not occur a moment earlier'. Just then they all saw the soul of the sage proceeding to the world-of-life-after-death, after discarding his mortal remains.

तद् दृष्ट्वा गरुडो भावि न मिथ्येति वदन् नतः ।
क्षमायाच्ञां ततो देवान् चकार त्यक्तगर्वकः ॥ २८ ॥

28. "When he witnessed this, Garuda realized how, unwittingly, he had become the means of bringing about precisely that which he wanted to prevent, and confessed: 'What is destined can never be averted'. He repented his vanity and begged for forgiveness.

ततो देवाः परावृत्य स्वकीयं धाम शिश्रियुः ।
इत्थं वर्णिकृतोदन्तं श्रुत्वाऽऽश्चर्यमुपागतः ॥ २९ ॥

29. "Then the deities returned to their respective abodes."

On hearing this anecdote from the Lord, the head of the monastery was greatly astonished at His learning which was indeed too profound for His age.

ततः श्रुत्वा मठाधीशो भगवद्वाचमर्थदाम् ।
मोक्षदां सुखदां चैव प्रसन्नोऽभवदानतः ॥ ३० ॥

30. After listening to His speech, which was replete with a sublime spiritual balm capable of soothing troubled minds and of leading the soul to salvation, he felt exhilerated and bowed to Him.

श्रीशस्य वचनं सम्यग् यः शृणोति नरः सदा ।
शान्तिं गच्छेन्मनस्तस्य प्रेमयुक्तं च जीवनम् ॥ ३१ ॥

31. A person who listens to Shreeji's precepts attentively is rewarded with eternal peace of mind, and he becomes at once the giver and recipient of infinite love.

अयं वर्णी कुतस्त्योऽस्ति प्रियवाक्पटुतायुतः ।
तेजोयुक्तं वचस्तस्य मूर्तिश्चानन्ददायिनी ॥ ३२ ॥

32. He wondered, "From where does this Celibate hail? He is, indeed, extremely clever and is possessed of the power of brilliant and persuasive speech. His form too, is enchanting.

विद्यायां कुशलो भाति प्रेमपीयूषवर्षकः ।
नेदृशो वै मया दृष्टो वर्णी वर्णविचारकः ॥ ३३ ॥

33. "He appears to be proficient in learning and incessantly showers on the listeners the nectar of His love. I have never before seen such a Celibate who could think of so many things simultaneously." He was thus spellbound by feelings of awe and reverence.

इत्युपदेशनं कृत्वा घनश्यामो महान् प्रभुः ।
आसनं च समास्तीर्य ध्याननिष्ठो ह्युपाविशत् ॥ ३४ ॥

34. Having preached thus, the great Lord Ghanashyama Maharaj spread the deer-skin outside the monastery, and sitting on it was soon lost in deep meditation on Himself.

मठाधीशः स्वकीयस्य मठस्य द्वारमावृणोत् ।
मठाभ्यन्तरमागम्य सुष्वाप सुखतो मठे ॥ ३५ ॥

35. The head of the monastery went inside, closed its doors, and now devoid of all anxiety about the Lord's security, fell asleep contentedly.

*जगज्जीर्णारण्ये भज भज शरण्यं हरिपदं
घनश्यामारामे भव भव भवाब्धौ श्रमयुतः ।
असारे संसारे शरणभवनं श्रीशिवमजं
दयाधारापारं व्रज सुसहजानन्दसुखदम् ॥ ३६ ॥

36. O Souls! In this ancient forest of the world, seek refuge unto the sacred Feet of the Lord, exclusively. Should you be tired of the ocean of the mundane existence, relax a while in the garden of Lord Ghanashyama Maharaj. From this worldly existence which has neither real beauty nor true worth, turn to Shri Sahajanand Swami Maharaj alone. He is, as His very name suggests, the One from whom eternal bliss flows spontaneously. He bestows it on His devotees, and is verily the inexhaustible fountain of infinite compassion.

इति श्रीहरिवनविचरणकाव्ये षष्ठः सर्गः ॥

End of Canto VI of "The Poem of Shri Hari's Epic Journeys through the Forests".

§ वस्तु भावि भवनीयममिथ्येत्याह तत्र मठरक्षणकर्त्रे ।
व्याघ्रभीविधुरतैजसभाव्ये मे मतिं दिशतु चैश्वरभावाम् ॥ १२ ॥

XII. May Shri Hari who proved to the head of the monastery that the destined can never be averted, who remained calm and fearless in the face of danger from a tiger, and who emanates immense lustre, grant me such intellect as would ever be intent on devotion to Him alone

इति षष्ठः सर्गः

: END OF CANTO VI :

* *Shikharini Metre* § *Swagata Metre*

॥ श्रीशाय नमः ॥

—: सप्तमः सर्गः :-

* समाधिगो व्याघ्रसुशान्तिकारको
मठं विहायाऽऽप स वद्रिकेश्वरम् ।
लक्ष्मीपुरेऽस्याऽऽनयनार्थमीश्वरो
ददे निवासं कलये च सप्तके ॥ १३ ॥

CANTO VII :

XIII. While in meditation, the Lord pacifies a tiger; He leaves the monastery and reaches Badrikeshwar; He decides to instal an idol of Badrinarayana at Ahmedabad; He allots a proper place to Kali.

वहिर्मठं स वर्णीशो निजध्यानपरः स्थितः ।
समाधिमास्थितः सम्यक् परानुग्रहकाङ्क्षया ॥ १ ॥

1. The Lord of the Celibates, sitting outside a monastery, started meditating on himself, eager to bestow His blessings on beings. He was soon lost in contemplation.

निशीथे व्याघ्र आगत्य जातिशब्दं चकार ह ।
मठाधिपश्च पौराश्च श्रुत्वाऽऽसन् भयविह्वलाः ॥ २ ॥

2. At midnight, there came a tiger, roaring. The head and other inmates of that monastery were struck with terror when they heard its roars.

* *Vamshastharil Metre*

ददृशुस्ते गवाक्षस्थाः किं जातं वर्णिनो बहिः ।
व्याघ्रमासीनमाजग्मुराश्चर्यं सिद्धवत् स्थितम् ॥ ३ ॥

3. They stood at their windows watching anxiously to see what would befall the Lord. To their utter consternation, the tiger just sat there motionless, as if it were a sage.

जगदुस्ते जनाः किं वा शङ्करो विष्णुरागतः ।
अन्यथा न भवेदेवं नायं साधारणो जनः ॥ ४ ॥

4. The onlookers therefore started wondering whether this was God Himself who had come there, for they found it difficult to explain this miracle on any ground other than that.

गच्छेत् सौराष्ट्रदेशे चेज्जनानां सुखहेतवे ।
गोघ्नांश्चोरान् वशीकुर्यात् कङ्कसंज्ञान् स्वशक्तितः ॥ ५ ॥

5. "Should He choose to go to Saurashtra to protect the people there, He would undoubtedly subdue with His powers the Kathis who ruthlessly slaughter cows, and are veritable thieves", they thought.

तेषामिति वचोऽभीष्टं धृत्वा चित्ते वृषात्मजः ।
प्रार्थितः प्रातरागत्य मठाध्यक्षेण धीमता ॥ ६ ॥

6. The Son of Shri Dharmadeva divined their desire and decided to fulfil it. In the morning the head of the monastery came to the Lord and prayed thus :

मठं गृहाण भो योगिन् लक्षमुद्रायुतं मम ।
दासोऽस्मि भवतो नित्यं करिष्ये वचनं तव ॥ ७ ॥

7. "O Yogin, be pleased to receive as a gift my monastery which is worth millions of rupees in value. I will ever remain Your obedient servant, always carrying out Your commands in all humility".

श्रीहरिरुवाच:–

न मे द्रव्यं प्रियं विघ्नकरं कल्याणवर्त्मनि ।
भवत्रस्ताञ्-जनान् पातुं गमनं मे तु रोचते ॥ ८ ॥

8. Shri Hari replied, "I do not covet property which is but a hindrance to one's spiritual progress. I would rather continue My mission of saving people from the perils inherent in the worldly existence".

स्वाश्रितांस्तान् समादिश्य ज्ञानं व्याघ्रं स्वकं हरिः ।
अनुगं गमयन् व्याघ्रं स्वस्थानं प्रययौ ततः ॥ ९ ॥

9. Consistent with His practice of revealing the path of salvation to those who took refuge unto Him, He showed to the tiger the cause of his present plight and also the way to secure his liberation. Subsequently, He dissuaded him from following Him as His devotee and ordered him to return to his den. Thereafter, He proceeded on His journey.

हरद्वारमुपेयाय गुप्तगङ्गां ततोऽगमत् ।
ज्योतिराख्यं मठं गत्वा बद्रिकेदारमागतः ॥ १० ॥

10. On His way to Badrinath and Kedarnath, He passed through Haradwar, Guptaganga and Jyotirmath.

गङ्गास्नानं प्रकुर्वाणं तुष्टाव जाह्नवी मुदा ।
चिरकालावतीर्णाऽस्मि मोक्षं मे कुरु मोक्षद ॥ ११ ॥

11. When He was bathing in the Ganges, the river assuming a human form, entreated thus, "For ages together, I have been on this world. O Giver of Salvation! Be pleased to grant me liberation".

तथास्त्विति वरं दत्त्वा बद्रिनारायणं गतः ।
नारायणः स्तुतः प्रेम्णा दृष्टः प्रोवाच धर्मजम् ॥ १२ ॥

12. Shri Hari, after graciously granting a divine gift to her to that effect, went on to Badrinath, had a glimpse of Lord Narayana there and praised him profusely. Lord Narayana pleaded with the Son of Shri Dharmadeva, saying :

त्वं राजनगरे मूर्तिं स्थापयित्वा विधानतः ।
सत्सङ्गे तत्प्रसिद्ध्यर्थं भक्तद्वारा प्रपूजय ॥ १३ ॥

13. "Be pleased to instal my idol at Ahmedabad, in accordance with due religious rites, in order to perpetuate its worship among Your followers".

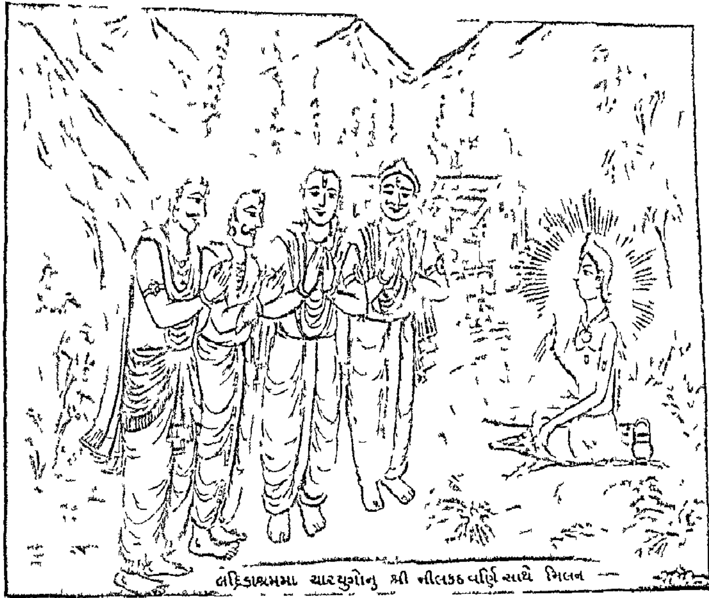
इति संवदतस्तस्य विप्र एकः समागमत् ।
वर्णिनं प्रार्थयामास रुदन् नम्रोऽतिदुर्बलः ॥ १४ ॥

14. While they were engaged in conversation, a meek and emaciated Brahmin came there weeping and bowed to the Lord.



શ્રી નીલકંઠવર્ણીનું જ્યોતિર મઠ તરફ પ્રયાણ

Lord Nilkanth Varni proceeds further towards Jyotirmath



Four Ages [yugas] come to pay obeisance to Lord Nilkanth Varni in Badrikashram

धर्मात्मजेन सम्पृष्टः कस्त्वं रोदिषि दुःखितः ।
जानीहि सद्युगं मां त्वं, स आह शरणागतम् ॥ १५ ॥

15. The Son of Shri Dharmadeva asked him who he was and why he was weeping so miserably, whereupon, he revealed his identity by saying he was the incarnation of Satya Yuga (lit. the Age of Truth), and prayed thus :

रक्ष्यतां कलिना क्लिष्टो धर्मो मे धर्मभावन ।
एतदर्थं त्वया चैवावतारो विधृतो भुवि ॥ १६ ॥

16. "O Protector of Righteousness! Be pleased to revive the practice of religion which was popular during my regime but which has since been completely overshadowed by Kali Yuga (lit. the Age of Darkness). I think this is precisely the purpose of Your incarnation".

श्रीनीलकण्ठ उवाच :—

धर्ममैकान्तिकं तेऽत्र स्थापयिष्ये युगोत्तम ।
स्त्रीधनत्यागिसंसत्सु नित्यं सत्सङ्गवृद्धये ॥ १७ ॥

17. Lord Nilakantha replied, "For the promotion of My *cult, I will found a definitive religion without* any room for even the possibility of any improvement whatever. As a result, people would undoubtedly abandon their foolish infatuation for wealth and women".

हर्षितः सन् हरिं स्तुत्वा चार्चयित्वा गतो युगः ।
तत्क्षणादागतः क्षात्रो मुक्तकण्ठो रुरोद ह ॥ १८ ॥

18. Being consoled by this assurance of the Lord, Satya Yuga left after offering prayers and paying Him obeisance. Then a Rajput arrived and started weeping aloud.

त्रेतायुगोऽस्मि मां स्वामिन्नब्रवीद् रक्ष कष्टतः ।
पुष्टः स्यां सर्वदा यज्ञैर्न तान् कुर्वन्ति वै जनाः ॥ १९ ॥

19. He said, "I am Treta Yuga. O Lord, please extricate me from my distressful plight. I can only survive on sacrifices, but unfortunately for me people do not offer them nowadays.

यज्ञक्रियावितानाय दयालुर्भव साम्प्रतम् ।
तथेत्युक्तो वर्णिना स नत्वाऽगात् स्वनिकेतनम् ॥ २० ॥

20. "Be kind enough to popularize the practice of offering sacrifices once again". When the Lord Celibate assured. "So be it", he reverentally bowed to Him and left for his abode.

ततो वैश्यस्वरूपेण द्वापरोऽभ्येत्य हाऽरुदत् ।
शरणं देहि मे नाथ लुप्तधर्मस्य भूतले ॥ २१ ॥

21. Then Dwapara Yuga came there in the guise of a Vaishya and started lamenting thus, "O Lord, grant refuge to me who am suffering on account of complete cessation of religious practices which were so common during my regime.

प्रायेणाचारहीनाश्च विश्रद्धाः पूजका भुवि ।
ततो देवालये देवा निस्तेजःशक्तयोऽभवन् ॥ २२ ॥

22. "Since the majority of people on the earth have become devoid of faith and righteousness, the deities installed in temples have lost their natural lustre and divine powers.

अतो विशुद्धधर्मज्ञाः सश्रद्धाः पूजनं जनाः ।
यथा कुर्युर्महाराज तथा वरप्रदो भव ॥ २३ ॥

23. "Therefore, O Maharaj, be kind enough to lay down that only those who have adequate religious knowledge and unflinching faith should perform priestly duties".

त्वदुक्तं संविधास्येऽहं शोकं मा कुरु द्वापर ।
ओमित्युक्त्वा जगामाथाजग्मिवाञ्-शूद्रकः कलिः ॥ २४ ॥

24. Shri Hari asked him not to worry and promised that He would grant his prayers. When Dwapara left, after expressing his gratification and reverence, Kali Yuga came there in the guise of a Shudra.

रोदनं विदधत् प्रोचे वर्णिनं खिन्नमानसः ।
हे नाथ त्वं समुद्भूतः सद्धर्मस्थापनाय हि ॥ २५ ॥

25. Crying incessantly he said, "O Lord. You have indeed manifested Yourself here for the establishment of piety and religion.

सूर्यसोमादिदेवाश्च कालमायादिशक्तयः ।
सततं वशगा भूत्वा ह्याज्ञां नो लङ्घयन्ति ते ॥ २६ ॥

26. "Deities like the Sun and the Moon, and the powers like Kala (Time) and Maya (Cosmic Ignorance and Illusion) are under Your constant control and dare not disobey Your commands.

महान्तं सर्वतो मत्वा त्वामहं शरणं गतः ।
स्वल्पायुर्मे त्वया दत्तं तोषं नाप्नोति मानसम् ॥ २७ ॥

27. "Believing You to be the Supreme among the deities, I approach You for refuge. I am not content with the small span of life You have been pleased to ordain for me.

सचतुर्लक्षद्वात्रिंशत्– सहस्राब्दमितं मम ।
द्विगुणं द्वापरस्यास्ति त्रेता त्रिगुणमाप्तवान् ॥ २८ ॥

28. "While I have a longevity of merely 432,000 years. Dwapara Yuga has double and Treta Yuga has thrice as much.

चतुर्गुणं च सम्प्राप्तः सद्युगः कृपया तव ।
गतज्ञानविरागस्य क्लेशद्वेषात्मजौ मम ॥ २९ ॥

29. "You have *graciously granted to Satya Yuga* longevity that is four times that of mine. In my kingdom knowledge and *renunciation are conspicuous* by their absence, while skirmishes, turmoil and jealousy are like my spoilt children.

निवासो दीयतां क्वापि शरण्यो यदि निश्चयः ।
तस्मै स्थानं ददौ स्वामी कल्ये विश्वभावनः ॥ ३० ॥

30. "Since I have sought Your protection, kindly assign a proper dwelling place to me". The Lord of the universes granted this prayer to him.

वैदिकं कर्म सत्सङ्गं श्रीहरेः पादसेवनम् ।
न मन्यन्ते जनास्तेषां चित्ते गृहे वस त्वमु ॥ ३१ ॥

31. "O Kali, you may only reside in the houses and minds of those who do not so mould their acts as to conform to Vedic injunctions, who do not attend spiritual discourses of saints, and who do not seek the protection of the sacred feet of the Lord".

सम्प्रवृत्ते च सत्सङ्गे ज्ञानवैराग्यदायके ।
तत्र कलेः प्रवृत्तिर्नो ददौ तद्रहितं गृहम् ॥ ३२ ॥

32. Believing that the activities of Kali would be a great hindrance to spiritual discourses which are the only means of imparting knowledge and for inculcating total detachment, Shri Hari granted to Kali permission to dwell only in places devoid of spirituality.

स्वकीयस्थानमाश्रुत्य निर्मितं हरिणा कलिः ।
जातहर्षो नतिं कृत्वा ययौ, वर्णी वनं ततः ॥ ३३ ॥

33. On Shri Hari's thus decreeing specified places to him, Kali was delighted and went away after bowing to Him. The Lord proceeded towards a forest.

* शरणं मम भक्तिभावनः + सहजानन्दविभुः स्वयं सदा ।
शरणं शरणार्थिभावुकः शरणं पद्मनिभं पदं प्रभो ॥ ३४॥

34. May Lord *Shri Sahajanand* with His lotus-like feet, who is pleased with my affectionate devotion, *ever be my sole resort* as well as of those who seek refuge unto Him.

इति श्रीहरिवनविचरणकाव्ये सप्तमः सर्गः ।

End of Canto VII of "The Poem of Shri Hari's Epic Journeys through the Forests".

\+ मठाधिपेनार्पितनैजसत्पदं विहाय बद्रीं प्रययौ विरागवान् ।
आप्लाव्य गङ्गां च चतुर्युगस्तुतिं प्राकर्ण्य
वासं प्रददौ क्रियाच्छुभम् ॥ १४॥

XIV. May the Lord, who in a spirit of renunciation *spurned the offer of a gift of a monastery, who reached* Badrinath and bathed in the Ganges and who after hearing *the petition of various Ages granted their petitions, bestow* beatitude on me.

इति सप्तमः सर्गः

: END OF CANTO VII :

* *Vaitaliya Metre* + *Vamshastha Metre*

\+ सहजानन्दः– सह जातौ सहजौ=रामप्रतापेच्छारामौ । सहोदरौ । तौ आनन्दयतीति सहजानन्दः ॥

अथवा

सहजानन्दः– सहन्ते ज्ञानबलेन द्वंद्वानि=सुखदुःखादीनि इति सहाः=साधवः । जायन्ते इति जाः जनाः । सहाश्च ते जाः=साधुजनाः । तान् आनन्दयतीति सहजानन्दः ॥

अथवा

सहजानन्दः– सहजः स्वभावसिद्धो नतु अन्यवत् साधनजन्यः आनन्दो यस्य सः सहजानन्दः ॥ सहजानन्दः विभुः ॥

॥ श्रीशाय नमः ॥

—: अष्टमः सर्गः :—

* वने विरागिस्तवकाभिमेलनं निष्कामभक्तिर्हि सुमुक्तिसाधनम् ।
प्रदिश्य मुक्तिं सुविरागिणोऽष्टमे नदीशजैनाय च
तत्त्ववर्णनम् ॥ १५॥

CANTO VIII :

XV. The Lord meets a group of monks in a forest and *preaches to them that selfless devotion to the Lord is the* best means to salvation; He grants them liberation, and explains the tenets of Jainism to its followers in Nadishpur.

अरण्ये व्रजता दृष्टा वटवृक्षतलस्थिताः ।
विरागिणो हरिं दृष्ट्वा प्रददुश्चासनं शुभम् ॥ १ ॥

1. While passing through a forest, Shri Hari saw some monks resting under a banyan tree. When He approached them, He was given a warm welcome and was urged to accept a seat of honour in their midst.

मुमुक्षूंस्तान् समालोक्य पप्रच्छ प्रणतार्तिहा ।
क्व यानं भवतां कामं कथ्यतां यदि रोचते ॥ २ ॥

2. In the course of their conversation, Shri Hari learnt that they were seekers of salvation. The Lord, who is the *destroyer of the miseries of those who devotedly pay* obeisance to Him, asked them where they intended to go for salvation.

* *Vamshasthavil Metre*

bath, saying prayers, chanting hymns, regular worship, offering oblations to the god of Fire and hospitality.

तेषां सततयुक्तानां भजतां भक्तिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ ११ ॥

11. "Lord Krishna has said further, 'I cause true knowledge to dawn upon those who get absorbed in meditation on Me and who worship Me with devotion. As a result of such knowledge, My devotees attain Me.

देहेऽस्थिमांसरुधिरेऽभिमतिं त्यज त्वं
जायासुतादिषु सदा ममतां विमुञ्च ।
पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं
वैराग्यरागरसिको भव भक्तिनिष्ठः ॥ १२ ॥

12. "You ought to keep away from attachment to your bodies which are but masses of bones, flesh and blood. You ought to abandon the foolish sense of possession even with regard to your wives and progeny. Remember always that the whole world is transitory, and your sole aim ought to be renunciation and devotion.

धर्मं भजस्व सततं त्यज लोकधर्मान्
सेवस्व साधुपुरुषान् जहि कामतृष्णाम् ।
अन्यस्य दोषगुणचिन्तनमाशु हित्वा
सेवाकथारसमहो नितरां पिब त्वम् ॥ १३ ॥

13. "You ought to observe strictly the injunctions of religion, to the total effacement of worldly customs, traditions and values from your minds. You must serve the godly in a spirit of selflessness and reverence. Abandon

passionate desires. Keep from envying the merits of others and from dwelling on their defects. Let your minds be perpetually oblivious of the temptations of the world by being wholly absorbed in the ecstatic devotion to the Lord".

वर्णिवाक्यामृतं पीत्वा सिद्धज्ञानाः सुचेतसः ।
मेनिरे नीलकण्ठं ते हीश्वरं स्वयमागतम् ॥ १४ ॥

14. The monks were enlightened and purified by imbibing *the nectar of the Lord's speech, and were convinced that* Lord Nilakantha was God Himself.

श्रीहरौ बद्धचित्तास्ते विचेलुः क्षीणकल्मषाः ।
निशायां वटशाखासु निर्ममुर्वस्त्रदोलिकाः ॥ १५ ॥
सुषुपुस्तत्र ते सर्वे हिंस्रसन्त्रस्तमानसाः ।
भूधरो वृक्षतो दूरमास्तीर्याजिनमास्थितः ॥ १६ ॥

15 and 16. They were irresistibly drawn to Shri Hari and as a result of their total surrender to Him, were delivered from their sins. They continued their journey in His sacred company. At night they prepared hammocks by tying sheets across branches of a banyan tree in order that they might sleep in them securely out of the reach of wild beasts. Shri Hari, on the other hand, who had nothing to fear, spread the deer-skin away from the tree and settled on it, unperturbed and composed.

तत्रैको हिंस्रकोऽभ्येत्य वटवृक्षतलास्थितः ।
निशान्ते पुच्छमुद्यम्य स्वमूत्रं प्राक्षिपद् वटे ॥ १७ ॥

17. Late in the night when the monks were sleeping soundly, there came a strange and unheard of animal. It

stopped under the banyan tree. At dawn, it raised its tail and sprayed the tree with its urine with considerable force.

तन्मूत्रबिन्दुसंसिक्तान् वटे सुप्तान् मृतिं गतान् ।
स्वलोकं गमयामास भक्तमोक्षप्रदो हरिः ॥ १८ ॥

18. The sleeping monks were besmeared with the deadly poison in its urine and died *instantaneously*. The compassionate Lord, the Giver of Salvation, knowing them to have become seekers in the true sense, granted their souls a place in His own abode.

निर्गतो वटतो वर्णी नदीशपुरमागमत् ।
स्नात्वा वाप्यां तटे स्थित्वा चक्रे नित्यविधिं मुदा ॥ १९ ॥

19. Then He proceeded further from there and reached Nadishpur. Here, He bathed in a well, after which He performed His daily rites.

तद्ग्रामाधिप आगत्य ससैन्यो नृपतिर्वनात् ।
हत्वा वन्यान् पशून् श्रान्तस्तृषितः स्वान्तिके स्थितः ॥ २० ॥

20. In the meantime, the king of that city came there with his army. *He was returning from the forest after killing numerous animals and birds in cold blood for sport. He was tired and had become extremely thirsty. He came near the Lord and stood in front of Him, in desperate need of water.*

दुर्बुद्धिं हिंसकं ज्ञात्वा दूरं नेतुं स्वतो नृपम् ।
साश्वं तं खे स चिक्षेपाऽभ्रामयद् व्योममण्डले ॥ २१ ॥

21. Shri Hari knew him to be the slayer of innocent creatures and evilly disposed. *With a view to punishing him and to keeping him far from Him,* the Lord flung him,

along with his horse, up into the sky with tremendous force, where he began to move helplessly in a circular motion.

भ्रमन्नभसि सन्त्रस्तो राजा तुष्टाव वर्णिनम् ।
एतज्ज्ञात्वाऽऽययुः पौराः स्तुतिं चक्रुश्च विस्मिताः ॥ २२ ॥

22. Thus punished with unendurable agonies, the king was soon completely non-plussed and utterly exhausted. He started importuning the Lord for forgiveness and mercy. His subjects, on learning of their king's plight, rushed there and were stricken with horror at seeing the aweful condition of their king. They joined him in his attempts to propitiate the Lord.

स्तुतः सर्वैर्दयासिन्धुर्निनाय नृपतिं क्षितौ ।
ईश्वरोऽयं भवेद् वर्णी तं नेष्यामि निजालयम् ॥ २३ ॥
साग्रहं प्रार्थयाञ्चक्रे भवांश्चलतु मद्गृहम् ।
तत्र भुक्त्वा मदन्नं हि पवित्रीकुरु मत्कुलम् ॥ २४ ॥

23 and 24. The righteous fury of the compassionate Lord was appeased by the prayers of all, and in response to *them, He made the king descend to the earth.* *The king* was convinced that the Celibate was none else but God. He then invited the Lord to his palace, hoping that if He accepted his hospitality his whole family would be blessed.

हरिः प्रोचे महत् पापं कृतं मोहात् त्वया नृप ।
पापिनोऽन्नं न भोक्तव्यं भूरिपुण्यहरं स्मृतम् ॥ २५ ॥

25. In reply to the king's invitation the Lord said, "O King, intoxicated with illusory power, you have committed grave sins. The surest way to destroy completely one's accumulated wealth of good fortune earned by meritorious

deeds, is to take the food offered by a sinner. In view of this, I will not agree to accept your invitation".

पापोऽस्मि पापकर्माहं जीवनं पाप्म मे सदा ।
सगद्गदं नृपोऽब्रूत पापे मयि दयां कुरु ॥ २६ ॥

26. The king was overcome with repentence and said in a voice choked with emotion, "I am guilty of innumerable and unpardonable misdeeds and have lived throughout in sin. I pray for forgiveness and mercy"

पापहन् भगवन्नेत्य विधेहि पावनं गृहम् ।
सदारो भवतां शिष्यो भवामि धर्मतत्परः ॥ २७ ॥

27. "O Lord, O Destroyer of Sin, be pleased to make us holy and haloed by stepping into my palace. My wife and I are eager to become Your humble disciples, and promise to lead henceforth a life of strict righteousness and selfless devotion".

स्वयोगप्राप्तसद्भावं नृपं वीक्ष्य दयान्वितः ।
गत्वा तद्भवनं भोज्यं भुक्त्वा श्रेष्ठासनाश्रितः ॥ २८ ॥

28. The Lord saw that the king's mind was purified by heartfelt, genuine repentence. Out of pity, He went to his palace, accepted the reverent offering of food and the seat of honour there.

प्रोवाच वचनं पथ्यं तन्मतानुगतं विभुः ।
महावीरस्य शिष्यस्त्वं हिंसाकर्मरतः कथम् ॥ २९ ॥

29. The Lord started explaining the salutary teaching of the faith he followed and asked, "How is it that though a follower of Mahavir, you allow yourself to indulge in killing?

न ज्ञातः प्रायशस्तस्य धर्मसिद्धान्तकस्त्वया ।
प्रार्थितो ज्ञातुकामाय भूपाय तन्मतं जगौ ॥ ३० ॥

30. "Probably you have not cared to learn the preachings of Mahavir". When the king prayed to Him to teach him the principles of Jainism, the Lord started explaining its essentials to him.

महावीरस्य सिद्धान्तो निर्हिंसात्मक एव च ।
इन्द्रियाणां विनाशेऽपि तज्ज्ञानं नैव नश्यति ॥ ३१ ॥

31. "The injunction which Mahavir emphasizes most is a total abstention from violence in thought, word and deed. He believes that knowledge survives even the destruction of the sense-organs.

कर्मणां पुण्यपापानां फलं दृग्गोचरं सदा ।
ततो भवति जीवानां गतिर्नीचोत्तमा खलु ॥ ३२ ॥

32. "The doctrine that one's good and bad deeds inevitably bring happiness and misery respectively, is too evident to require proof. It is on account of this that living beings attain to higher or lower stages of existence.

कर्मसत्ता च मुख्यास्ति तन्नियन्ता न विद्यते ।
नित्यं कर्मफलं जीवाः पदार्था ये च शाश्वताः ॥ ३३ ॥

33. "The Law of Karma (lit. Action) is sovereign and its Controller does not exist. Jainism holds that Jivas or animate beings and Ajivas or objects, which they believe to be permanent, and fruits of actions are all eternal.

अवश्यमेव भोक्तव्यं पुण्यपापोद्भवं फलम् ।
अहिंसा परमो धर्मः कायक्लेशः परं तपः ॥ ३४ ॥

34. "Everyone, without a single exception, has to enjoy and suffer the fruits of one's good and bad actions. In view of this, non-violence ought to be the sublimest religion of mankind. To suffer bodily pain willingly is the highest of religious austerities.

आत्मवत् सर्वजन्तुषु व्यवहारक्रियात्मना ।
महत् पापं ह्यसद्वाचा विषवद् दूरतस्त्यजेत् ॥ ३५ ॥

35. "One ought to behave with others as one would have others behave with one. To lie is a grave sin; hence one ought to shun it as if it were a deadly poison.

दया जीवेष्वनुष्ठेया चौर्यं कुर्यान्न कर्हिचित् ।
सम्यग्ज्ञानासिना छिन्द्यान्मोहपाशं भवप्रदम् ॥ ३६ ॥

36. "One must feel compassion for all living beings, and must scrupulously keep away from stealing. With the help of the mighty sword of knowledge one should pierce the bonds of ignorance and infatuation which cause the self to be condemned to the endless chain of birth and rebirth.

देवमाराध्यमर्हन्तं मन्यन्ते धर्मबोधकम् ।
शिष्या दिगम्बरा ये ते महावीरमतानुगाः ॥ ३७ ॥

37. "Those followers of Mahavir who are known as Digambaras (lit. the sky-clad) hold Arahanta, the religious leader, as worthy of being worshipped.

श्वेताम्बराश्च ये शिष्याः पार्श्वनाथमताश्रिताः ।
कर्मश्रद्धापराः सर्वे विभेदे नेश्वराश्रिताः ॥ ३८ ॥

38. "The Shvetambaras (lit. the white-robed), on the other hand, follow the teachings of Parshvanath, another religious leader. Both agree on the absolute sovereignty of Karma and deny the existence of God.

दिगम्बराणां चिह्नं वै नग्नत्वं करपात्रता ।
करे मयूरपिच्छित्वं 'धर्मवृद्धि'स्तु वन्दने ॥ ३९ ॥

39. "The distinguishing marks of the Digambaras are: (1) Nudeness, (2) Use of the hand as a bowl, (3) Holding of a peacock feather in the hand, and (4) Saying 'Dharma-vriddhi' (or 'May righteousness prosper') in response to a greeting.

प्रतिवाक् चेतरत्साम्यं मन्यन्ते नार्यमोक्षकम् ।
काष्ठमूलौ च गोप्यश्च माथुरश्चेति सङ्घका ॥ ४० ॥

40. "Their beliefs with regard to the preceptor, code of conduct and God are identical with those of the Shvetambaras However, they hold that there can be no liberation for women. The Digambaras are sub-divided into four groups, viz. (1) Kashtha Sangh, (2) Mula Sangh, (3) Gopya Sangh, and (4) Mathur Sangh.

केवली भगवानास्ते कवलाहारवर्जितः ।
श्वेताम्बरैश्च कवलाहाराः केवलिनो मताः ॥ ४१ ॥

41. "The Digambaras hold that the Kevali (i.e. the perfectly *enlightened souls) whose omniscience is not limited* by space, time or matter, do not require food for subsistence. Whereas the Shvetambaras believe that even such rare people have to take it for survival.

श्वेताम्बरस्य चिह्नानि रजोहरणिका तथा ।
आननवस्त्रिकाऽऽलोचश्चौलपट्टात्मवेषिता ॥ ४२ ॥

42. "The distinguishing marks of the Shvetambaras are: (1) Carrying a Rajoharan (lit a dust-remover), (2) Covering one's mouth with a piece of cloth, (3) Forcibly plucking out one's hair, and (4) Dressing up in an attire consisting of a

'chowl' (a silken loin-cloth) and another piece to cover the upper portion of the body.

समितिपञ्चकं चैव गुप्तीनां त्रितयं तथा ।
श्वेताम्बरमते नित्यम् आचारः कथितो बुधैः ॥ ४३ ॥

43. "The learned leaders of the Shvetambara school of the Jain faith have laid down five Samitis and three Guptis to be strictly observed by their followers as the basic constituents of their code of conduct. The five Samitis are: scrupulously avoiding the killing or even hurting of any living being, while walking, talking, eating, lifting and putting down things, and excreting waste products. The three Guptis are the injunctions to control the body, mind and speech.

माधुकर्या च वृत्त्या वा आहारो नवकोटिकः ।
सन्धृतिर्वस्त्रपात्रादेः संयमार्था सुयात्रिका ॥ ४४ ॥

44. "The food of their monks is of nine types collected from householders. They use clothes and utensils, unlike the Digambaras. They keep on travelling from place to place, practising self-restraint.

कृते तु वन्दने 'धर्मलाभ' इति प्रयुज्यते ।
मूर्त्यर्चकाश्च केचित्स्युर्नार्चकाः स्युस्तथापरे ॥ ४५ ॥

45. "In response to a greeting they say 'Dharmalaabh' (or 'Beget righteousness'). Some among them believe in idol-worship while the others do not.

कथञ्चित्स्थायिनोऽणोश्च भावानां भवनं मतम् ।
जीवाजीवौ तथा पुण्यं पापं चास्रवसंवरौ ।
निर्जरो बन्धमोक्षौ च तत्त्वानि नव तन्मते ॥ ४६ ॥

46. "All existing objects are transient embodiments of permanent atoms. The nine principles of Jainism are :

1. Jiva or soul.
2. Ajiva or non-soul.
3. Punya or merit, virtue.
4. Papa or demerit, vice.
5. Asrava or the influx of alien matter into the soul.
6. Samvara or that which blocks the channels *through which Karmic matter finds entrance into* the soul.
7. Nirjara or that which utterly and entirely wears away all sins previously committed.
8. Bandha or that which binds the soul to the body.
9. Moksha or absolute liberation of Jiva from Ajiva.

जीवोऽनादिर्ह्यनन्तश्च केवलज्ञानदर्शनः ।
नित्यज्ञानगुणः कर्म-पुद्गलाच्छादितोऽस्ति च ॥ ४७ ॥

47. "*The soul has neither a beginning nor an end. It is* not distinct from its attribute of knowledge. Its characteristic is eternal consciousness, and it is enveloped by the accumulation of Karmic matter.

असंख्यातप्रदेशास्ते कर्मनाशे च शुद्धकाः ।
जीवाः सर्वत्र सन्त्येवानन्तरालोपमर्दिताः ॥ ४८ ॥

48. "Innumerable souls inhabit the universe, and they become purified only after the destruction of the accumulated actions. They are everywhere and are so many that no space at all is devoid of their presence.

भवन्त्येवाणवो जीवाः स्थावराः कायरूपिणः ।
जङ्गमाः कायरूपाश्चाणवस्तेंऽशसपुद्गलाः ॥ ४९ ॥

49. "The Jivas are of two kinds: Immobile and Mobile. The former are infinite in number and live in the form of atoms. The latter have a perceptible form consisting of atoms. They are infinite, too, due to the accumulations of their Karmic matter.

अजीवस्तु जडोऽचेतनोऽभोक्ता शाश्वतोऽपि च ।
द्रव्यक्षेत्रकलाभावगुणाकाशादिरूपणः ॥ ५० ॥

50. "Ajiva is inanimate, non-sentient, non-enjoyer and eternal. It is devoid of magnitude and has the entire space for its locus. It is existent with its own attributes.

पुण्यानि सुखभोगादिफलानि कर्मपुद्गलाः ।
पापान्यशुभकर्म–पुद्गला दुःखादिसम्प्रदाः ॥ ५१ ॥

51. "Pleasure and happiness are born of one's accumulation of merits while, conversely, pain and misery are the results of one's accumulated demerits.

आस्रवोऽशुभयोगोऽस्ति पापकर्मादिनालिका ।
संसारसम्प्रदो घातक्रियाद्यात्मा शुभेतरः ॥ ५२ ॥

52. "*Asrava is unholy since it is the channel connecting* demerit with the soul. It causes Samsara (wordly existence) to perpetuate. It manifests itself in the form of killing, which is sinful.

रुणद्धि संवरस्त्वेव ह्यास्रवं सर्वदाऽशुभम् ।
सत्यादिकर्मरूपोऽयं चेतनोदयवर्धकः ॥ ५३ ॥

53. "Samvara is that which blocks the channels through which Karmic matter finds entrance into the soul. It manifests itself in truthfulness and other merits. It ultimately causes spiritual consciousness to dawn upon the soul.

निर्जरस्तु तपोरूपः सर्वपापविनाशकः ।
संवरकर्मनाशश्च मुक्तो युङ्क्ते न संशयः ॥ ५४ ॥

54. "Nirjara takes the form of religious austerities and completely wears away all sins previously committed. Destruction of actions committed prior to Samvara undoubtedly leads the soul to liberation.

बन्धस्त्वात्मप्रदेशात्मा ग्रथिताः कर्मपुद्गलाः ।
प्रकृतिस्थितिभागानां प्रदेशबन्धरूपिणः ॥ ५५ ॥

55. "Bandha pervades the soul in the form of Karmic matter adhering to it. It may be physical or psychical, creating obstructions in the path of the soul's liberation.

मोक्षः स्वात्मस्वरूपस्य शुद्धज्ञानित्वमुच्यते ।
भगवत्त्वाप्तिरेवापि कर्मबीजादिदग्धता ॥ ५६ ॥
अनन्तसुखवत्त्वं च स्वात्मावाप्तस्वरूपकः ।
तपश्चारित्र्यसंसाध्यश्चोत्तीर्णकर्मकस्थितिः ॥ ५७ ॥

56 and 57. "Moksha is the result of the utter exhaustion of the very last particle of Karmic matter adhering to the soul. In this state, the soul regains pure enlightenment about itself and its intrinsic nature of shining with its own lustre. It attains omniscience unlimited by space, time or matter. It gains infinite bliss. Liberation can be attained by practising austerities, by developing a stainless character and by being perpetually engaged in performing meritorious deeds.

एवं तत्त्वपरिज्ञानाद् विरक्तस्यात्मनो भृशम् ।
निरास्रवत्वयुक्तायां नवायां कर्मसन्ततौ ॥ ५८ ॥

58. "As a direct consequence of the acquiring of the knowledge of all these principles, the soul feels an intense non-attachment, and then any fresh influx of alien matter ceases.

पदार्थमात्रगा सप्तभङ्ग्यनैकान्तिता मता ।
सप्तकृत्वश्च वाक्यानि युज्यन्ते जैनशास्त्रतः ॥ ५९ ॥

59. "*An object can only be apprehended in its entirety by considering it from seven standpoints. Therefore, the Jain* scriptures usually aver that an object: (1) is, (2) is not, (3) is and is not, (4) is unpredictable, (5) is and is unpredictable, (6) is not and is unpredictable, (7) is, is not and is unpredictable.

ज्ञानमिदं मया प्रोक्तं जैनानामुपकारकम् ।
भक्तिमार्गः सदा श्रेयान् ज्ञानमार्गादतः परः ॥ ६० ॥

60. "I have explained to you the essential tenets of the Jain faith. But bear in mind that the path of devotion is ever superior to that of knowledge, for the former is far more efficacious".

निशम्येति वचो राजा श्रीहरेर्मुदमाप्तवान् ।
कन्यकानां चतुष्कं च राज्यं दातुं समुद्यतः ॥ ६१ ॥

61. The king was profoundly pleased on hearing the speech of the Lord, and in a spirit of total dedication and grateful devotion, became eager to give Him all his four daughters in marriage together with his entire kingdom.

श्री हरिरुवाच :—

यद् भावि तद् भवत्येव भोजनाय प्रयातु भोः ।
तथा गताश्च ते दृष्ट्वा दिव्यरूपधरं नृपम् ॥ ६२ ॥

सभक्तिं भोजनायैत्य भुक्त्वा यातं सुविस्मिताः ।
ज्ञापितो भगवानाह पितरो मम भूमिप ॥ ६३ ॥

62 and 63. However, Shri Hari said, "O King, what is destined can never be avoided. Please go and eat your meals." When the king and his kinsmen had retired for meals, they saw Shri Dharmadeva and Bhaktimata arriving there to partake of food with them. After accepting their reverential offering they disappeared. Unable to explain this divine phenomenon, they prayed to the Lord for enlightenment. *He said, "O King, they were the parents of My* present mortal being".

सङ्गतो शुद्धभावेन भवतां भवने मुदा ।
भुक्त्वान्तर्ध्यानमापन्नौ दर्शनं दुर्लभं तयोः ॥ ६४ ॥

64. "They are inseparably with Me but their sight is forbidden to ordinary human beings. Since you have become purified they are pleased with you and have accepted your offerings by manifesting their visible forms to you".

लोकनाथस्ततो रात्रावज्ञातो निर्गतः पुरात् ।
भूपादयो हि तज्ज्ञात्वा चक्रुः खिन्ना गवेषणाम् ॥ ६५ ॥

65. At night, without informing any one, the Lord of the Worlds, set out for His onward journey. When they learnt of His secret and sudden departure, the king and his family became extremely sad and started searching for Him everywhere.

त्रिकं निशादिनानां नो प्राप्तस्ते तर्हि तत्यजुः ।
शरीरं नश्वरं, दिव्यं धृत्वा सम्प्रापुरक्षरम् ॥ ६६ ॥

66. For three days and three nights they continued their search but in vain. Unable to bear the pangs of separation from their Lord, *they relinquished their mortal frames.* They attained to Aksharadhama after being endowed with divine forms.

सहजानन्दसेवायां रता ये स्युर्मनीषिणः ।
तेषां नित्यं प्रसन्नानां मुक्तिर्भवति निश्चिता ॥ ६७ ॥

67. The wise who are engrossed in Lord Sahajanand's worship are blessed with everlasting joy and undoubtedly attain liberation.

जीवोऽयं ज्ञानतो वाऽपि ह्यज्ञानात् कर्मणः फलम् ।
प्राप्नोति सर्वदा स्वीयं संसारेऽस्मिन् प्रियाप्रियम् ॥ ६८ ॥

68. In this world, the soul's good or evil deeds, done with *or without knowledge, inevitably bear their fruit, favour*able or harmful.

नीलकण्ठप्रभोमार्गमन्विष्यंस्तन्मयः स्वयम् ।
भूमौ चचार तेनासौ नृपो मोक्षं च लब्धवान् ॥ ६९ ॥

69. *The king persevered in his search of Lord Nilakantha* and in so doing became *engrossed in His form.* Diligently he walked on and on and with every step went nearer and nearer to his liberation.

यस्य गेहे हरिः साक्षाद् वसेत्तत्र सुखं भवेत् ।
इह लोके सुखं भुक्त्वा परत्र मोक्षमाप्नुयात् ॥ ७० ॥

70. The fortunate few in *whose house Shri Hari Himself resides will have complete happiness* around them. Enjoying divine bliss throughout their present mortal existence they would be liberated after it.

जैनधर्मप्रियो राजा श्रीहरिं पूजयन्नपि ।
धृत्वा दिव्यं शरीरं वै जगामाक्षरधामनि ॥ ७१ ॥

71. The king who was an ardent adherent of Jainism attained a divine form and proceeded to *Aksharadhama* since he had worshipped the Lord at least for a while.

* करुणाकर मे प्रियार्थकृत् नतपृष्ठे कुरु हस्तचालनम् ।
चरणं शरणं करोमि ते सहजानन्द दया प्रदीयताम् ॥७२ ॥

72. O Compassionate Lord Sahajananda! Be pleased to give an edifying pat on my back with Your holy hand while I bow down to touch Your sacred feet. Since I seek refuge unto Your auspicious feet, O Lord, have mercy on me.

इति श्रीहरिवनविचरणकाव्ये अष्टमः सर्गः ॥

End of Canto VIII of "The Poem of Shri Hari's Epic Journeys through the Forests".

* *Malbharini Metre*

§ वने विरागिप्रविमुक्तिदाता भृगुप्रपातादिनिषेधकर्ता ।
चमत्कृतेर्दर्शयिता सुभक्ते जैनेशभूपे स हि रक्षतान्माम् ॥१६॥

XVI. May the Lord who granted salvation to the monks in the forest, who deprecated the practice of committing suicide and who performed a miracle for the benefit of His devotee — a Jain king, perpetually protect me.

इति अष्टमः सर्गः

: END OF CANTO VIII :

§ *Swagata Metre*

॥ श्रीशाय नमः ॥

—: नवमः सर्गः :—

* श्वेताद्रिकुण्डे हरिमानसार्द्रता
रुद्रालयेशाय चमत्कृतिः परा ।
वृत्तालये जन्म हनूमदागमो
न्यायोपदेशो नवमे प्रवर्णितः ॥ १७॥

CANTO IX :

XVII. Shri Hari takes a bath in a basin on the Shveta mountain; He performs a grand miracle for the benefit of the keeper of a Shiva temple and blesses him with rebirth in Vadtal; Then Hanuman arrives there as God's avenger; Shri Hari explains the principles of the philosophic system called Nyaya.

प्रयातो नीलकण्ठोऽद्रिं श्वेतं कृष्णं च जग्मिवान् ।
उपत्यकाविहारे च पञ्चमो दिवसो गतः ॥ १ ॥

1. Lord Nilakantha reached the Shveta mountain from where He proceeded to the Krishna mountain. It took Him four days to cross the table-land of the region.

वारिणः कुण्डमासाद्य स्नानं कृत्वा विधौ स्थिते ।
यदृच्छया समायातौ सिंहव्याघ्रौ तदन्तिकम् ॥ २ ॥

2. After a bath in a basin which He came across He sat down to perform His morning rites. At that time a lion and a tiger, roaming freely, came quite close to Him.

* *Indravamsha Metre*

जातिशब्दं प्रकुर्वाणौ हरेरमृतदृष्टितः ।
त्यक्त्वा क्रूरस्वभावं तौ नेमतुर्हरिपादयोः ॥ ३ ॥

3. Both of them started roaring aloud but immediately on feeling the influence of the nectar of Shri Hari's eyes, they shed their cruel disposition and bowed to Him lowly, falling at His feet.

श्वेताद्रेस्तत्क्षणादेत्य त्यागिनो वीक्ष्य तौ भिया ।
चुक्रुशुस्तान् जगादैको वृद्धो मा भैष्ट श्रूयताम् ॥ ४ ॥
मन्त्रिता वै तयोर्दंष्ट्राः समीपस्थेन योगिना ।
एवं ते निर्भया गत्वा हरिं नत्वार्पयन् फलम् ॥ ५ ॥

4 and 5. Just then some ascetics arrived there from the Shveta mountain and on sighting the wild beasts, they were stricken with panic and shrieked with terror. However, one of them said, "Do not be afraid. Behold how the jaws of both are held in check by the mantras recited by the Yogin sitting calmly by them." Reassured thus, they shed their fear, drew closer, paid obeisance to Shri Hari and offered Him sweet fruits.

ऊचुस्ते गहनेऽरण्ये कथमेकस्त्वमागतः ।
हिंस्रप्राणिमनोवृत्तिं सात्त्विकीं व्यदधाः प्रभो ॥ ६ ॥

6. They asked Him why He had come into such a dense forest and wondered how He had transformed the ferocity of the beasts into gentleness and love.

अस्माकं त्वमुपास्योऽसि सेवकान् विद्धि नो हरे ।
प्रीतो भुक्त्वा फलं शेषं ददौ व्याघ्राय सिंहतः ॥ ७ ॥

7. They said, "O Lord Hari, You are our Object of Worship and we are Your humble servants". The Lord ate *the fruits with pleasure and gave the sacred remnant to* the tiger and the lion.

मार्गं पृष्टाश्च नोचुस्ते मोहितास्ते परीक्षणे ।
गच्छन्तो व्याघ्रसंरुद्धा दर्शयामासुरादरात् ॥ ८ ॥

8. When He made inquiries about the route for His onward journey they felt embarassed that such a simple question should be asked by the Omniscient Lord, and therefore, they started to leave Him without giving Him an answer. However, when the tiger menacingly blocked their way they respectfully guided Him along the route.

तुष्टुवुर्वर्णिनं भीता नाऽज्ञातं किञ्चिदत्र ते ।
क्षमस्व चापराधं नो गच्छ नाथ यथारुचि ॥ ९ ॥

9. Full of feelings of alarm and anxiety they confessed to the Lord Celibate that nothing whatever was unknown to Him, and begged for forgiveness. They added, "O Lord, go further as You please.

नद्युत्तरतटे रम्ये द्रक्ष्यसि शङ्करालयम् ।
ततः प्राच्यां नृसिंहं वै तत्पूर्वे कालिकागृहम् ॥ १० ॥

10. "The temple of Nrusımhji is on the east of the temple of Shiva which You will spot on the northern bank of the river Further east there is the temple of Mahakali".

एवं दर्शितमार्गेषु गतेषु माधवश्चलन् ।
कैश्चिद् घस्रैश्च सम्प्राप्तो वृषभध्वजमन्दिरम् ॥ ११ ॥

11. After pointing the way they left and then the Lord *took that route and reached the temple of Shiva some days later.*

तदभ्यन्तरमाविष्टुमियेषाप्यवमाननात् ।
आसनं तद्वहिश्चक्रे संविष्टो मृगचर्मणि ॥ १२ ॥

12. When He attempted to enter it its keeper insulted Him; so He sat down outside on the deer-skin.

महाद्वारपिधानं च कृत्वा सुष्वाप पूजकः ।
आगत्य हनुमांस्तत्र देवलं समताडयत् ॥ १३ ॥

13. The keeper of the temple closed the main gate and then went to bed. At that time Hanuman came there and started thrashing him.

कोलाहलं प्रकुर्वाणं मारुतिः प्राह कोपतः ।
हनिष्याम्यहमद्यैव त्वां तिरस्कृतमद्गुरुम् ॥ १४ ॥

14. When he started crying with pain, Hanuman angrily threatened to kill him there and then for having insulted the Lord.

पूजकः प्राह मे दोषः क्षन्तव्यो ह्यञ्जनीसुत ।
शीघ्रमाहूय ते नाथं वासयामि ममान्तिके ॥ १५ ॥

15. The keeper humbly pleaded, "O son of Anjani, kindly spare my life. I will immediately invite the Lord and will offer Him a place close to me".

गतेऽथ मारुतौ सोऽपि हारं नेतुं वहिर्गतः ।
स्वयमुद्घटितं द्वारं दृष्ट्वा प्राप सुविस्मयम् ॥ १६ ॥

16. After Hanuman had left he decided to request Shri Hari to step inside. When he prepared to go out for doing so he was amazed to see the gate opening by itself.

वर्णिनं प्राञ्जलिः प्रोचे ह्येहि मे मन्दिरं प्रभो ।
श्रुत्वोत्थाय महाराजः सुष्वापाऽभ्यन्तरे सुखम् ॥ १७ ॥

17. With folded hands and bowed head he entreated the Lord in all humility, saying, "O Lord, be pleased kindly to come into the temple". On hearing this the Lord got up and slept inside.

तदैव द्वारमुख्यं तु पिहितं वीक्ष्य चाद्भुतम् ।
सिषेवे परया भक्त्या हीश्वरं मोक्षसिद्धये ॥ १८ ॥

18. The keeper of the temple saw that the gate automatically closed after their entry. On seeing this miracle he served the Lord with the utmost devotion in order to attain salvation.

देशे वै गुर्जरे वृत्तालये यौवन–शूद्रजः ।
भूत्वा प्राप्स्यसि मोक्षं त्वं वरं दत्त्वा गतो हरिः ॥ १९ ॥

19. Shri Hari granted him a boon that he would be reborn as the son of a Yavan in Vadtal and that in that existence he would attain salvation. Then He went away.

ततो गत्वा महान् देवो वर्णी नृसिंहमन्दिरम् ।
तत्र स्नात्वा प्रपूज्य तं दृष्ट्वा पूर्वेण निर्गतः ॥ २० ॥

20. From there the Lord Celibate went to Nrusimhji's temple, had a bath there, bowed to the idol installed there and then left it from its eastern side.

महाकालीं ततो गत्वा स्वासनं व्यदधाद्धरिः ।
दर्शनं च प्रकुर्वाणो भद्रकालीमतोषयत् ॥ २१ ॥

21. He reached the temple of Mahakali, spread the deer-skin and sat on it. He made a salutation to the goddess, which pleased her.

महाकालीं समुल्लङ्घ्यापश्यद् दक्षिणतो दिशि ।
ध्यायतः परमात्मानमासनस्थान् महात्मनः ॥ २२ ॥

22. Leaving behind this temple He looked at the southern side and found some ascetics sitting there, meditating on Him.

दृष्ट्वा ते वर्णिनं प्रोचुर्महातेजा दिवामणिः ।
आयाति पावको वाऽत्र तपः साक्षाद्धरिः स्वयम् ॥ २३ ॥

23. On seeing the Lord they wondered whether this radiant figure could be that of the Sun or of Fire or of Religious Austerities incarnate or of God Himself.

ब्रह्माण्डानन्तकोटीशः सर्वशक्तिप्रभान्वितः ।
निश्चित्य तरसोत्थाय प्रणेमुः श्रीपतिं मुदा ॥ २४ ॥

24. They concluded that He was in fact the Lord of millions of universes. They saw His lustre and knew Him to be possessed of omnipotence. They, therefore, rose hurriedly and joyfully prostrated themselves before Him.

श्रेष्ठासने समासीनं प्रार्थयन्ति स्म तापसाः ।
मनोज्ञो भगवांस्तेभ्यो दिव्यज्ञानपुरःसरम् ॥ २५ ॥
गौतमस्य च सिद्धान्तं प्रोक्तवान् करुणानिधिः ।
तन्मते न्यायशास्त्रस्य पञ्चाध्याया भवन्ति हि ॥ २६ ॥

25 and 26. The ascetics prayed to the Lord sitting on an exalted seat. The compassionate Lord who knew the minds of others, could fathom their deep desires. Accordingly He started elucidating the essentials of the philosophical system called Nyaya and imparted divine knowledge. He said, "Gautama's treatise of Nyaya consists of five chapters.

अध्यायेषु च सर्वेषु द्वयमाह्निकयोस्तथा ।
प्रकरणान्यनेकानि सन्ति गौतमपुस्तके ॥ २७ ॥

27. "Each chapter is sub-divided into two parts called Ahnikas. This treatise treats of numerous topics.

न्यायदर्शनसिद्धान्ते जीवभिन्नोऽस्ति चेश्वरः ।
जीवानां च भिदा सम्यक् परस्परमुदाहृता ॥ २८ ॥

28. "According to it the Soul and God are distinct. The different categories of souls are enumerated therein.

ईश्वरस्य तथैकत्वं जीवानेकत्वमुच्यते ।
जीवस्यानित्यबुद्धिश्च नित्यं ज्ञानं तथेश्वरे ॥ २९ ॥

29. "God is one and unique, souls are innumerable. The knowledge possessed by the soul is limited and transitory while that possessed by God has no limits or bounds and is eternal.

भोगायतनदेहश्च नास्तीशस्य कदाचन ।
जीवस्य कर्मभोगाय देहः स्वीक्रियते सदा ॥ ३० ॥

30. "God has a form but it is not for the experiencing of pleasures or pains, whereas the soul is made to assume a physical form to atone for the actions of the past.

नित्यज्ञानसुखेच्छादि-सद्गुणाधार एव च ।
ईश्वरोऽस्ति मते तेषां प्रमाणं श्रुतयो मताः ॥ ३१ ॥

31. "The followers of this system cite the authority of the Vedas in support of their belief that God is the ultimate repository of eternal knowledge, everlasting happiness and noble desires.

तर्कयुक्तिमती बुद्धिः मनने योग्यता मता ।
मननात् सत्यसिद्धान्तस्तेनेशस्य च दर्शनम् ॥ ३२ ॥

32. "Intellect and reasoning power are prerequisites for the contemplation which unveils and reveals true knowledge. One can realize God only after such revelation.

ध्यानत आत्मनो नित्यं मुक्तो भवति मानवः ।
तस्माद् ध्यानं प्रकर्तव्यं जीवेनेशस्य नित्यशः ॥ ३३ ॥

33. "By constantly contemplating the attributes of God, one becomes emancipated, and hence one ought always to do so.

गौतमीये मते तत्र पण्डितानां सभासु च ।
विवादो वादसङ्ख्यातः सम्यक्तया प्रदर्शितः ॥ ३४ ॥

34. "In the exposition of these doctrines by Gautama, various techniques conducive to triumph over opponents in an assembly of scholars are exhaustively taught.

नित्यत्वं परमाणूनां स्थितिमत्त्वं तथैव च ।
पदार्थाः परमाणुभ्यो ये चोत्पन्ना न नित्यकाः ॥ ३५ ॥

35. "Atoms are eternal and steady. All entities are composed of atoms. These created entities, however, are not permanent.

विज्ञानं परमाणूनां नित्यानां ज्ञानतः शुभा ।
गतिर्भवति मुक्तौ च ज्ञानं सर्वार्थसाधनम् ॥ ३६ ॥

36. "By knowing the true form of atoms one can ultimately attain liberation. Knowledge is thus the perfect means of emancipation.

यथावत् तत्त्वज्ञानेन दुःखादिध्वंसनं फलम् ।
मुक्तिः सञ्जायते नित्या न चैवात्रास्ति संशयः ॥ ३७ ॥

37. "By acquiring proper knowledge one can undoubtedly attain, as its fruit, the cessation of misery and also eternal salvation.

प्रमाणप्रमितीत्यादि ज्ञानं भवति न्यायतः ।
इत्येवं तत्त्वविज्ञानाद् भ्रान्तिदोषो विनश्यति ॥ ३८ ॥

38. "A complete and systematic knowledge can be acquired by *means of proof, cognition and other fundamentals of* the Nyaya system. As a result of such knowledge truth is comprehended and it is only then that the fallacies of illusion would be eliminated.

ततः प्रवृत्तिनाशे च जन्माभावो मतः शुभः ।
सर्वदुःखविनाशो हि मोक्ष इत्यभिधीयते ॥ ३९ ॥

39. "After this stage there would be a stoppage of all activities and that itself is verily the true negation of rebirth. *Thus according to it the absence of misery of any* kind is in itself salvation.

निरीश्वरविवादित्वं नास्ति जैनमते यथा ।
परमात्मा जगत्कर्ता प्रमाणं वेद एव च ॥ ४० ॥

40. "That atheism, characteristic of Jainism, is not subscribed to by its followers is evident from their belief that God is the Creator of the universe. In support of this view they cite the authority of the Vedas.

सृष्ट्युत्पत्तिस्थितेर्नाशज्ञानतो मोक्षमाप्नुयात् ।
ईश्वरार्चनतः शुद्धो जीवो मुक्तिं समाप्नुयात् ॥ ४१ ॥

41. "Liberation can be attained through the knowledge of the origination, subsistence and dissolution of the world. Moreover, an embodied soul becomes purified by worshipping God and can ultimately attain salvation.

धर्मग्राहकजिज्ञासारूपो गुणोऽस्ति चात्मनि ।
सत्यासत्यविचारादिगुणैर्जीवो भवेद् युतः ॥ ४२ ॥

42. "The instinct to know righteousness is the distinguishing mark of the soul. An embodied soul is endowed with the capacity of discriminating between right and wrong.

स्वतन्त्रः परमात्मा हि सृजति भुवनत्रयम् ।
तस्यैव प्रेरणायुक्ता जीवाः कुर्वन्ति कर्म च ॥ ४३ ॥

43. "God is independent and creates all the three worlds. All embodied souls are prompted and swayed by Him in all their actions.

ईशस्य कृपया ज्ञानं तया च मुक्तिरिप्यताम् ।
परमात्मैव कर्ताऽस्ति स्वातन्त्र्येण न चेतरः ॥ ४४ ॥

44. "Knowledge can be acquired and salvation achieved by the grace of God. He and none else can create anything independently.

आत्मा नित्योऽस्ति चैतन्यं शुद्धभावेन संयुतः ।
तस्मादात्मानिभं तत्त्वं येन मोक्षो भवेद् ध्रुवम् ॥ ४५ ॥

45. "A soul is permanent, all-awake and pure. One attains liberation by realizing that the soul alone, apart from God, is real.

आत्मा गुणी सजातिश्च विशेषी समवायवान् ।
अभावाश्रय एवापि द्रव्यं ज्ञानी मनोयुतः ॥ ४६ ॥

46. "A soul is endowed with virtues. It has distinct characteristics, belongs to various categories, has inherent bonds or links and is devoid of undesirable qualities. It is an entity, a knowing subject having control over the mind.

संख्या च परिमाणं च पृथक्त्वं च प्रयत्नकः ।
बुद्धिर्दुःखं सुखं चेच्छा द्वेषोऽधर्मश्च धर्मकः ॥
संस्कारश्च विभागश्च संयोगश्चेति तद्गुणाः ॥ ४७ ॥

47. "The fourteen attributes of the soul are: (1) Number, (2) Magnitude, (3) Distinct existence, (4) Activity, (5) Intellect, (6) Misery, (7) Happiness, (8) Desire, (9) Spite, (10) Righteousness, (11) Unrighteousness, (12) Predispositions, (13) Division and category, and (14) Conjunction.

परमात्मा तु वै नित्यैर्ज्ञानेच्छायत्नकैस्तथा ।
संयोगेन विभागेन संख्यया युक्त उच्यते ॥
परिमाणपृथक्त्वाभ्यां संयुक्त ईश्वरः स्मृतः ॥ ४८ ॥

48. "On the other hand, God has these attributes: (1) Eternal Knowledge, (2) Will, (3) Effort, (4) Conjunction. (5) Division, (6) Uniqueness, (7) Immeasurable Magnitude, and (8) Distinctness.

नव्यास्तु नित्य आनन्दो नित्यसुखश्च बुद्धिमान् ।
विद्यते तत्र वै श्रुत्यानन्दरूपनिरूपणात् ॥ ४९ ॥

49. "The new school of Naiyayikas called the Navyanaiyayikas believes, in consonance with the Vedas, that God possesses eternal bliss, eternal happiness and eternal knowledge.

ईशस्तज्ज्ञानयत्नेच्छाः कालोऽदृष्टं दिगित्यपि ।
प्राक्प्रतिबन्धकाभावौ कार्ये सामान्यहेतवः ॥ ५० ॥

50. "The following are believed to be the contributing factors in the creation of every entity : God, His knowledge, His effort, His will, Time, the characteristics of the soul, Directions, and an absence of the entity prior to its creation and also of obstructing factors.

मुक्तिर्जडा ज्ञानशून्या शिलाकल्पा तदा स्थितिः ।
व्यापकात्मसमस्तानां तत्त्वज्ञानोत्तरं मता ॥ ५१ ॥

51. "All-pervading souls attain liberation after acquiring knowledge. The ultimate emancipation transcends knowledge, is insentient and inert like a stone.

न प्रत्यक्षः परात्माऽतस्तस्य मुक्तौ न दर्शनम् ।
मनोयोगस्य नाशेन ज्ञाननाशस्तदा मतः ॥ ५२ ॥
ज्ञानमागन्तुकं तत्र मनोयोगान्मतं यतः ।
इत्येवं गौतमः प्राह नव्यास्तत्र न सम्मताः ॥ ५३ ॥

52 and 53. "According to Nyaya, cognition is only possible through the co-operation of the sense organs with the mind. In the state of liberation all contacts with the mind are completely snapped and therefore no cognition is possible. Gautama taught that God is not directly percep-

tible since in its liberated condition the soul cannot see Him. The Navyanaiyayikas disagree with him on this point.

परमेशार्चनालभ्या परमेश्वरदर्शना ।
नित्यसुखाप्तिरूपैव मुक्तिरात्मकृते मता ॥ ५४ ॥

54. "The Navyanaiyayikas believe that liberation can be attained by worshipping God and further that God is directly perceptible. They say that liberation consists, inter alia, of eternal bliss.

ज्ञानोपास्तिद्वयं हेतुर्मुक्तौ नव्यैर्मतं ततः ।
कुसुमाञ्जलिकारेणोपास्तिः सम्यक् प्रदर्शिता ॥ ५५ ॥

55. "Knowledge and worship are believed by them to be the only means to attain liberation. The author of Kusumanjali lays a greater stress on worship.

प्रोक्तोपास्तिश्च माङ्गल्ये किरणावलिके तथा ।
तत्त्वचिन्तामणौ चैवोपास्तिरुक्ता सुमङ्गले ॥ ५६ ॥

56. "Also, in the benedictory stanza of the treatise called *Kiranavali, its author contends that worship is of supreme* value in attaining salvation.

मुक्तावलीप्रकर्ताऽपि कृष्णोपास्तिं तथाऽवदत् ।
कारिकायां स्फुटं प्रोचे तथाऽऽनन्दित्वमित्यपि ॥ ५७ ॥

57. "The author of Muktavali, too, asserts that the worship of Lord Krishna is the best means to attain liberation. *He pronounced this unequivocally through the stanzas of* his book wherein he also makes a specific mention of the attribute of bliss of the Lord.

वेदोऽपि वेदवक्तारं चेश्वरं सुशरीरिणम् ।
भूतावेशादिवद् वक्ति सृष्टिकर्तारमित्यपि ॥ ५८ ॥

58. "The Vedas maintain that God, their Originator, has a form. According to them, He accomplishes His purposes through the medium of some body, like a spirit possessing and working through others".

इति गौतमसिद्धान्तं दर्शयित्वा सुखप्रदः ।
गत्वा देवालयं वर्णी भक्तेभ्यो दर्शनं ददौ ॥ ५९ ॥

59. After thus explaining the joy-giving knowledge of the doctrines of Gautama, the Celibate Lord entered the temple and gave His 'darshan' to the devotees.

ददौ तेभ्यो मोक्षरूपं स्वकं ज्ञानं वरं मुदा ।
उत्तरस्यां गतिं कुर्वन् संरुद्धो नीचमानवैः ॥ ६० ॥

60. *With pleasure He granted to them the gift of true knowledge about Him in the form of salvation. When subsequently He proceeded towards the north He was obstructed by some wicked persons.*

स्वेच्छया मारुतिस्तत्राजगाम क्रोधनश्च तान् ।
दूरं निःसारयामास हरिं नत्वा गतस्ततः ॥ ६१ ॥

61. Hanuman rushed there voluntarily and scared away all of them. After paying obeisance to Shri Hari he returned to his abode.

* भव्यं दिव्यं दृढमतिमतं पद्मनेत्रं प्रभावं
दीनाधारं दयितहृदयं ध्यानगम्यं भवेशम् ।
देवेन्द्रैर्यत्पदमनुदिनं पूजितं नीलकण्ठं
संसाराब्धौ पतितजनुषां पावनं तं भजामि ॥ ६२ ॥

* *Mandakranta Metre*

62. *I prostrate myself before Lord Nilakantha who is* majestic, divine and revered by those endowed with sublime intelligence. His eyes have the beauty of the lotus. He has spectacular and formidable power, is the resort of the meek and has a heart overflowing with love. He can be realized through meditation. As He is the Lord of countless universes, His feet are worshipped by even the kings of deities. He is the sole rescuer of those fallen into the *ocean of worldly existence.*

इति श्रीहरिवनविचरणकाव्ये नवमः सर्गः ।

End of Canto IX of "The Poem of Shri Hari's Epic Journeys through the Forests".

* हिमालये सत्त्वगणेऽपि निर्भयो मठेशजन्माह च जोबनालये ।
श्रीगौतमन्यायपदार्थविद्वरो हरिर्विदध्यान्मम शेमुषीं स्फुटाम् ॥१८॥

XVIII. May Shri Hari, fearless in the face of ferocious animals of the Himalayas, who blessed the keeper of the temple with rebirth in the family of Joban Pagi, who explained Gautama's Nyayashastra, bestow unclouded intellect on me.

* *Vamshastha Metre*

इति नवमः सर्गः

: END OF CANTO IX :

|| श्रीशाय नमः ||

—: दशमः सर्ग :—

* हिमालये पञ्चशताधिसिद्धकैः प्रमेलनं भारतभाविजन्मभिः ।
गतिर्हरेः श्रीपुलहाश्रमेऽप्यथो नेपालदेशे दशमेऽप्युदीरितः ॥१९॥

CANTO X :

XIX. ***Shri Hari goes to the Himalayas and there meets*** **over five hundred accomplished yogis; He blesses them with rebirth in holy Bharat; Then He goes to Pulahashrama and thence to Nepal and other places.**

धर्मसूनुस्ततो गच्छन् हिमाद्रेः सन्निधौ खलु ।
शतपञ्चाधिकैः सिद्धसमूहैः सङ्गतस्तदा ॥ १ ॥
तेषामेकं महासिद्धमष्टांगयोगपारगम् ।
श्रुत्वा पञ्चदिनं तेषां न्यवसद् योगसिद्धये ॥ २ ॥
महासिद्ध उवाचः—
विंशतिक्रोशतो दूरे नगरे योगसिद्धकः ।
शिष्यो मे नृपतिर्ज्ञानात् सर्वं पश्यति योगतः ॥ ३ ॥

1 to 3. **Shri Hari, the Son of Shri Dharmadeva, proceeded further north and reached the Himalayas. There He met a** ***group of over five hundred ascetics*** **with the highest yogic accomplishments. Among them there was one who was particularly accomplished in all the eight steps of yoga. Shri Hari stayed with them for five days in order to test their proficiency in yoga. Their leader said, "There is a city about twenty leagues from here. Its king is my disciple**

* *Vamshastha Metre*

and an expert in yoga. With his yogic powers he can see events much beyond the range of sight.

शृणोत्येव कथां नौ वा तत्रस्थोऽहं यथा सदा ।
भवदागमनं ज्ञात्वा प्रातरायास्यति ध्रुवम् ॥ ४ ॥

4. *"He can hear our conversation now, as if he were personally present here. As he has known about Your advent he is sure to arrive here latest by the morning".*

श्रुत्वा पप्रच्छ वर्णीन्द्रः कुत आयाति को भवान् ।
आह सिद्धो न तेऽज्ञातं सर्वज्ञस्य महाप्रभो ॥ ५ ॥
एवमप्यहमादिष्टः कथयामि यथातथम् ।
हिमाद्रिप्रान्तभागेऽस्मिन् स्वल्पग्रामजनाः स्थिताः ॥ ६ ॥
योगभ्रष्टाश्च ये जीवा जन्म धृत्वा च कर्मतः ।
योगसिद्धास्ततो भूत्वा श्वेतद्वीपं प्रयान्ति ते ॥ ७ ॥
नहि साधारणा जीवाः कदाप्यायान्ति केचन ।
वयं दुर्वाससः शिष्याः शापादात्र समागताः ॥ ८ ॥
तद्दत्तवरदानं यत् प्रत्यक्षेश्वरदर्शनम् ।
सफलं जातमस्माकं भवदागमनेन हि ॥ ९ ॥

5 to 9. On hearing this, the Lord asked, *"Who are you and whence have you come?"* and the Siddha replied, *"O Lord, You are Omniscient and nothing whatever is unknown to You. However, since You are pleased to inquire I will tell you everything as it is. In the plains of this part of the Himalayas the population is scanty. Among the inhabitants there are some who have been born here as a result of their having gone astray in yogic pursuits in their previous lives. After their death they would go to the Shvetadwipa.*

Ordinarily souls of the lower category do not have access to this region. We were the disciples of the great sage Durvasa and have been born here as a consequence of his curse. Though we had by our carelessness incurred his wrath, he was kind enough and immediately after cursing us in the heat of the moment also granted us a boon as if to compensate us, that we would be among the few fortunates who would see You personally. It has been fulfilled today in Your presence here, O Lord!"

एवं प्रवदतां तेषां तच्छिष्यो नृप आगतः ।
दृष्ट्वासौ वर्णिनं श्रीशचिह्नावयवसंयुतम् ॥ १० ॥
अयं नारायणः साक्षान्निश्चयं कृतवान् हृदि ।
सगुरुः पूजयामास हरिं भक्त्याथ भूपतिः ॥ ११ ॥

10 and 11. While they were thus engaged in conversation, the king arrived there as predicted. He noticed that all the characteristics which the Lord exhibited, as well as His form, were such as God alone could possess. He was therefore convinced that this was Lord Narayan Himself, and together with his preceptor, worshipped the Lord with devotion.

सम्प्रार्थ्य श्रीहरिं दीक्षां जगृहुर्वैष्णवीं तथा ।
सिद्धा गुरुश्च भूपाल ईश्वरात् कार्यसिद्धये ॥ १२ ॥

12. For the successful culmination of their mission all of them including the king and their leader prayed to Shri Hari to be accepted as His devotees and were duly initiated by Him.

सत्सङ्गे पुनरुद्भूय मदुपास्तिबलेन च ।
मोक्षं प्राप्स्यथ यूयं वै वरं दत्त्वेति निर्गतः ॥ १३ ॥

13. Shri Hari graciously granted them a boon to the effect that they all would be reborn in the families of His devotees and would attain liberation as a result of worshipping Him in that existence. After this the Lord proceeded towards Pulahashrama.

पुलहाश्रममासाद्य गण्डकीस्नानमाचरत् ।
मुक्तनाथं प्रणम्याथ तपश्चक्रे तपोनिधिः ॥ १४ ॥

14. When He reached it He had a bath in the river Gandaki and bowed to the idol of Muktanath in a temple there. He stayed there for some time to practise religious austerities though He Himself is the ultimate End to attain which all such austerities are undergone!

सन्तिष्ठन्नेकपादेन ह्यूर्ध्वबाहुर्दिवामणिम् ।
ध्यात्वा स्वजनाशिक्षायै वृन्दापत्राणि चार्पयत् ॥ १५ ॥

15. The Lord stood on one foot with raised arms and meditated on the deity, Sun, in order to set an example for His devotees to emulate. He offered holy basil leaves to the Sun.

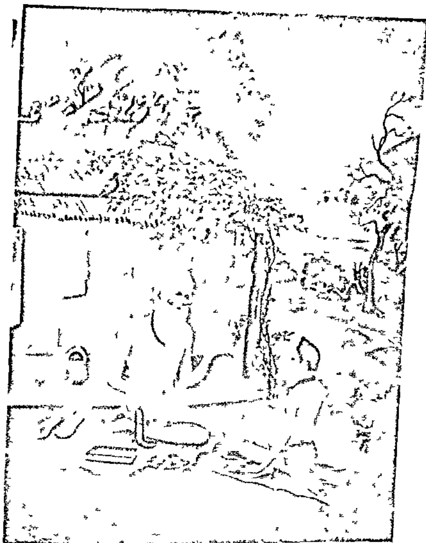
सूर्य साक्षात् समागत्य वर्णिनं प्रति संस्थितः ।
तुष्टाव भगवान् वर्णी तेजःपुञ्जं जगत्प्रियम् ॥ १६ ॥
स्वागतं ते महाभाग वर्णिनां जपतां सदा ।
गायत्रीजपकर्तॄणां सिद्धिं धेहि द्विजन्मनाम् ॥ १७ ॥

16 and 17. The Sun who is a favourite of the world and who is a huge mass of lustre manifested himself before the Lord who praised him thus: "O Fortunate One, I welcome you. Be pleased to grant boons to the celibates and Brahmins who chant the hymn called Gayatri which is addressed to you",



પુલહાશ્રમમાં તપ કરતા શ્રી નીલકંઠવર્ણીને પ્રત્યક્ષ સૂર્યદર્શન.

Panance in Pulhashram and the Sun manifests Himself



Lord Nilkanth Varni meets Gopal Yogi

See page 167 Verse 35

गण्डकीवारिणि तूर्णं शालग्रामा जलाद् वहिः ।
निर्गत्य तुष्टुवुः श्रीशं तेभ्यो वरमदाद्धरिः ॥ १८ ॥
+ उवाच विष्णुं वृषनन्दनो मुदा
विधापयिष्यामि भवत्प्रपूजनम् ।
मत्सम्प्रदाये भुवि सत्सु सादरं
श्रुत्वा प्रविष्टाः सलिलेऽतिहर्षिताः ॥ १९ ॥

18 and 19 At this time the Shaligrams (i e symbolic idols of Vishnu) which had been lying under the waters on the *bed of the river shot up to the surface and prayed to Shri* Hari The Lord granted them a boon The Son of Shri Dharmadeva was pleased to say to Vishnu, "Through My sect I will prescribe and propagate your worship amongst the virtuous on the earth" On hearing this the Shaligrams were gratified and sank to the bottom of the river

ततो नेपालदेशेऽसौ जगाम भक्तिनन्दनः ।
" मानारी " पुरमागत्य स्थितिं चक्रे कृपानिधिः ॥ २० ॥

20 Then the Son of Bhaktimata, the prime source of compassion, went to Nepal and stayed for some days in the city of Manari

तद्ग्रामाधिपतिर्द्रव्याभिलाषेण सदाव्रतम् ।
सिद्धान्नस्य ददानोऽसौ सिषेवेऽभ्यागतान् सतः ॥ २१ ॥

21 Its king had established centres for the distribution of free meals to all saints who visited his city His motive behind this generosity was to secure their blessings so that he could acquire riches in great abundance

सुवर्णोत्पादनेऽपृच्छदोपधिं युक्तिसंयुतम् ।
सर्वानल्पमतिर्नित्यं धूर्तैर्हृतधनो नृपः ॥ २२ ॥

+ *Indravajra Metre*

22. He was endowed with poor intelligence and asked every saint he met to show him the secret of making gold synthetically with the help of herbs. As a result he was deceitfully relieved of his wealth by dishonest people posing as saints.

तस्यैको गुरुरत्युग्रो विवरे निवसन् सदा ।
आश्विने पूर्णिमायां त्वागत्य सम्प्रेक्षते बहिः ॥ २३ ॥

23. He had a preceptor who shut himself in a cave from which he emerged but once in a year on the full moon night of the Ashwin month to see the world outside.

तद्दिने सङ्घशः प्राप्तान् द्रष्टुकामान् जनान् मुदा ।
अन्यसिद्धोऽवसत् तत्र नगरे नृपमानितः ॥ २४ ॥

24. *On that day he received with pleasure, all those who called on him. Another ascetic of great accomplishments and a favourite of the king also stayed in that city.*

आगतानां सतां शक्तेर्ज्ञानस्याऽस्मै निवेदकः ।
स भूपं कथयामास राजन् ग्रामे तवात्र हि ॥ २५ ॥
आगतो वर्णिराड् ज्ञानी वाञ्छितार्थप्रदो महान् ।
आगतं वर्णिनं श्रुत्वा प्रणम्याह स भूपतिः ॥ २६ ॥
गुटिकां कनकप्राप्त्यै देहि मे यदि वर्तते ।
हे वर्णिन् त्वं तपोमूर्तिः सर्वत्र गतिमान् सदा ॥ २७ ॥

25 to 27. The latter used to assess the knowledge and powers of the visiting saints and report his findings to the king. When he saw Lord Swaminarayana he rushed to the king and said, O fortunate one, a great saint has arrived in your city and it is evident that His knowledge and powers are boundless. I am convinced He can grant whatever you

desire". On hearing this from his trusted guide, the king hurriedly went to the Lord, bowed to Him reverently and said, "O Lord, You are an image of Religious Austerities. You can manifest Yourself anywhere You please. Be kind enough to reveal to me the secret formula for making gold which I presume You know".

न विद्यते कलौ प्रायो ह्यौपधं युक्तिमन् नृप ।
स्वर्णदाने च पाखण्डा धूर्तंतां च धरन्ति ते ॥ २८ ॥

28. The Lord replied, "O king, even if there is such a formula no one in this Age of Darkness can know it. The cunning who promise to give you such a formula only try to swindle you out of money.

सुभगो लभते कश्चित् सर्वगा भिक्षुका न हि ।
श्रीमतां धनलुब्धानामग्रे धूर्ता वदन्ति ते ॥ २९ ॥

29. "If at all there is such a formula it can be known only to an exceptionally fortunate person with rare saintly attributes. Surely the mendicants who have to wander about begging for their livelihood cannot have it. They only pretend and boast to the rich in order to deceive them and to deprive the greedy of their valuables.

द्रव्यपूर्णविलाध्यक्षो भुजगो मन्दिरे तव ।
निःसारयामि तं वेगाद् गृहाण धनमुत्तमम् ॥ ३० ॥

30. "These knaves tempt you by saying: 'In your own palace fabulous wealth is lying concealed in a cellar. But a deadly cobra protects it incessantly. While I charm the cobra away from there, you grab the wealth with all the swiftness you are capable of'.

कश्चिद् वदति नाहं वै भोजनाशी कदाचन ।
वायुभुग् वारिभुग् वर्ते वितृष्णो विषयेषु च ॥ ३१ ॥

31. "Some other tricksters might claim that they never eat food, but live only on air and water, and also that they have no interest in sensual pleasures.

इति संदर्श्य वृत्तान्तं मृषा विश्वास्य मानवान् ।
युक्तितो हरणं चक्रे श्रियो व्याजेन सर्वतः ॥ ३२ ॥

32. "*Thus pretending they take people into confidence and deprive them of their wealth under false pretences.*

विरलाः सन्ति सन्तो ये भवबन्धहरा नृणाम् ।
ईश्वरस्य च जीवस्य स्वरूपज्ञापका भुवि ॥ ३३ ॥

33. "The saints who break the shackles of worldly existence that fetter the common people and who truly know God and the soul are extremely rare."

निशम्यामृतवाक्यानि वर्णिनो हृष्टमानसः ।
राजाऽऽह विवरस्थो मे वर्तते गुरुरद्भुतः ॥ ३४ ॥

34. The king was delighted and enlightened on hearing this nectar-like speech of the Lord and said that his wonderful preceptor who lived in a cave was such a rare saint.

शारद्यां पूर्णिमायां स फलानि दुग्धमेव वा ।
गृह्णाति स्वल्पकं सिद्धस्तच्छ्रुत्वाऽऽह हसन् हरिः ॥ ३५ ॥
कामिनीकनकस्वादुभोज्यभूषणत्यागिनः ।
अल्पाहारेण ते मोहाज्जीवन्ति मानभिक्षया ॥ ३६ ॥

35 and 36. "He is a great yogi and only on the full moon day he drinks a little milk or eats some fruits. "On hearing this Shri Hari was amused and said, "Even those who renounce gold and women and conquer the palate may be able to subsist on meagre food but not without satiating feelings of ego.

† द्रव्ये लोलुपता कुसङ्गरतिता स्त्रीकामनाकारिता
स्त्रीपुत्रादिषु देहगेहभरणे चासक्तितता मोहता ।
जिह्वालौल्यपदार्थसेवनपरा माने सदा वृत्तिता
येषां तेऽत्र सुखं न चेह दधते ध्याने कृते सत्यपि ॥३७॥

37. "Such cunning people secretly nurse their lust for women, their liking for bad company and their longing for money. They have an irresistible passion to satisfy their senses and harbour an infatuation for wife and progeny. They are ever anxious to nourish their bodies and to amass wealth. They have a frivolous disposition and are inclined to enjoy a variety of delicacies. They constantly hanker after the satisfaction of their ego. Such persons can never know happiness in this world or in the next, even if they practise meditation.

दुर्जनः प्रियवादी च नैतद् विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥ ३८ ॥

38. "A wicked person does not become worthy of trust because of his pleasing speech-habits acquired by study and practice. The honey on his tongue conceals the deadly poison in his heart.

* नलिकागतमपि कुटिलं न भवति सरलं शुनःपुच्छम् ।
तद्वत् खलजनहृदयं बोधितमपि नैव याति माधुर्यम् ॥३९॥

† Shardulvikridita Metre

* Arya Metre

3. The celebrated and great Bilvamangala followed Trilochana who had succeeded Shri Namadeva.

तेन समानकालेन केनचिच्छङ्करेण सः ।
विरुद्धो विष्णुमार्गोऽयं वेदशास्त्रैरितीरितम् ॥ ४ ॥

4. Shankaracharya who was a contemporary of Bilvamangala contended that the path of devotion as prescribed by this sect was not in conformity with the Vedas and the Scriptures.

साकारेश्वरपूजा च मृषा चोपासना मता ।
ततो वेदविरुद्धोऽयं विष्णुमार्गो विनाशभृत् ॥ ५ ॥

5. According to him the worship of and devotion to God as enjoined by Vaishnavism were contrary to the Vedas inasmuch as in it there is an assumption that God has a form. Such worship and devotion being thus erroneous and misleading will inevitably lead to destruction and doom.

बिल्वमङ्गलनामा स पञ्चषष्ट्यधिकेऽष्टके ।
दक्षिणीयप्रदेशे च चकार गुप्तसंश्रयम् ॥ ६ ॥

6. In the year 865 of the Vikrama era the said Bilvamangala retired to the south where he stayed incognito.

सप्तशतीतमे वर्षे स्वमतोद्धारणे क्षमः ।
वल्लभाचार्यनामासौ मत्वेति स विलात् सृतः ॥ ७ ॥

7. He arose from his trance and emerged from his cave after about seven hundred years on learning about the rise of Shri Vallabhacharya who, he was convinced, would revitalize and streamline the sect.

सम्प्रदायगुरुं कृत्वा वल्लभेन विवर्धितः ।
विल्वमङ्गलमाचार्यं शास्त्रवादेन युक्तितः ॥ ८ ॥

8. "Shri Vallabhacharya appointed Bilvamangala as the chief of his sect while he himself continued to propagate it by establishing its superiority by his invincible powers of unassailable reasoning at philosophical discourses and debates.

पुष्टिदानादसौ मार्गः पुष्टिमार्ग इति स्मृतः ।
गोकुले वसनाचार्यं गोकुलस्थेतिनामभाक् ॥ ९ ॥

9. 'Thus grown, this sect came to be known as Pushtimarga. Its Acharyas mostly lived in Gokul and hence the title of Gokulastha or Goswami came to be prefixed to their names.

तदनुयायिनो नित्यं वदन्ति वल्लभं सदा ।
वह्निदेवोऽयमागम्य प्रचचार मतं तथा ॥ १० ॥

10. "Its followers believe Shri Vallabhacharya to be an incarnation of Fire who manifested himself on the earth and spread this sect.

मध्वरामानुजादीनां वैष्णवं मतमास्थितम् ।
विशुद्धीकृत्य तत् सर्वं शुद्धाद्वैतं मतं ततम् ॥ ११ ॥

11. "He improved upon the Vaishnavite philosophy of his predecessors like Madhwacharya and Ramanujacharya and called his own version of it 'Shuddha-Advaita' or pure, Unqualified Non-dualism which he advocated.

प्राचीनानां निराकारमद्वैतं द्वैतबाधकम् ।
विष्णुस्वामिमहाभागैः साकारं प्रतिपादितम् ॥ १२ ॥

12. "The ancient Acharyas propagated Non-dualism and deprecated Dualism which enjoined worship of God with a form. The great Vishnu Swami initiated and exhorted worship of God with a form.

तदेव वल्लभाचार्यैः प्रेमलक्षणभक्तितः।
शुद्धं कृत्वा तदेवं वै शुद्धाद्वैतं प्रचारितम् ॥ १३ ॥

13. "Shri Vallabhacharya perfected this by his contribution to it of the concept of devotion characterized by intense love for God. He purged the sect and propagated the doctrine of Shuddha Advaita.

जीवात्मको जडश्चैव चिदचित् सृष्टिकारकम् ।
आविर्भावतिरोभावौ मतौ दृश्यस्य वस्तुनः ॥ १४ ॥

14. "The causative factors of this world are the sentient and the non-sentient or material entities. The former predominate in the embodied souls and the latter in the material objects. All perceptible objects are possessed of the dual nature of 'Avirbhava' and 'Tirobhava' which mean respectively their manifestation or coming to be and their disappearance or ceasing to be.

कालशक्त्या ह्यणूनां च रूपस्य परिवर्तनम् ।
आविर्भावस्तदा तेषां तिरोभावस्त्वदर्शनम् ॥ १५ ॥

15. "The changes brought about in the form of atoms by the Power of Time are their Avirbhava. Their becoming invisible or disappearing is their Tirobhava.

इत्येवं निर्णयं कृत्वा वेदेश्चोपनिषद्गतम् ।
प्रमाणेन च निर्णीय पुष्टिमार्गः प्रवर्तितः ॥ १६ ॥

16. "Arriving at this conclusion in accordance with the Vedas and the Upanishads and with the aid of other evidence, the sect known as Pushtimarga was founded and propagated.

उपास्तिर्बालकृष्णस्य पुष्टिमार्गे मता सदा ।
उपासनाप्रभुत्वं च वल्लभस्य मते मतम् ॥ १७ ॥

17. "In this sect a great stress is laid on the worship of infant Lord Krishna, since it endorses the superiority of worship over other means of attaining liberation.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ॥ १८ ॥

18. "According to the Geeta there are two Purushas or persons in the world: *Kshara or the perishable and* Akshara or the imperishable. The former includes all the existences and the unchanging is the imperishable. 'Above these two is the Most High called the Supreme Self or God.

सर्वेशः सच्चिदानन्दः सच्चिदानन्दमक्षरम् ।
सर्वेशेऽसीम आनन्दोऽक्षरे तन्न्यूनसावधिः ॥ १९ ॥

19. "According to the philosophy of Shri Vallabhacharya, God is the Lord of *everything and is a sea of Sat (Existence)*, Chit (Consciousness) and Anand (Bliss). Akshara also has all these three attributes with the difference that while the Bliss of God is infinite that of Akshara is finite.

परब्रह्मांशजीवास्तु वह्नेः स्फुलिङ्गवन्मताः ।
चिदानन्दो विलीयेव सदंशस्तु प्रतीयते ॥ २० ॥

दृश्यते जगदाकारं जगत् सत्यं ततो मतम् ।
चिदानन्दांशशून्यत्वाज्जडदुःखमयं च तत् ॥ २१ ॥

20 and 21. "Even as sparks are minute particles of fire, so are the souls fractions of the Lord. The Lord, for the while subordinating the Chit and the Anand elements, projects the Sat which assumes the form of the world. Thus according to them, while the world is real it is devoid of the Chit and the Anand elements and hence it is inert and full of unending miseries.

दुग्धे स्वादः सौरभश्च यथा ब्रह्मणि तत्तथा ।
जीवो जगत् तथा नित्याविद्या चेति तदात्मकम् ॥ २२ ॥

22. "Brahman pervades the embodied soul, the world and cosmic ignorance, just as taste and fragrance are present in every drop of milk.

तदंशरूपतास्त्येव परिणामस्वरूपता ।
अविकृतस्वरूपं वै ब्रह्म शुद्धं यतो हि तत् ॥ २३ ॥

23. "While all these three are subject to change, Brahman is unchanging in the midst of continuous transformation, and hence it is pure.

अतत्त्वतोऽन्यथा प्रथा विकार इत्युदीरितः ।
सतत्त्वतोऽन्यथा प्रथा परिणाम इत्युदीरितः ॥ २४ ॥

24. "Changes in the case of inconsequential things are called modifications while those in respect of solid and important things are dignified with the term 'transformation'.

ब्रह्मसतस्तु विस्तारः स्वेच्छया जगदुच्यते ।
तत्राविद्या ममत्वं च संसारो जगतः पृथक् ॥ २५ ॥

25. "The voluntary and wilful expansion of the Brahman by the Lord is called the world in which arbitrary distinctions between 'Mine' and 'Thine' are born out of ignorance. Such artificial differences coupled with a consciousness of possession constitute the Samsara; the world is distinct from it.

जगन्नित्यं ब्रह्मरूपं संसारोऽनित्य एव ह ।
शुद्धज्ञानोदये नश्येत्संसारो जीवनिर्मितः ॥ २६ ॥

26. "The world in the form of Brahman is endowed with permanence while the Samsara is transitory. The latter, created by an embodied soul, is destroyed when an unveiling and unfolding of real knowledge occurs.

समस्तविषयत्यागः सर्वभावेन यत्र हि ।
समर्पणं च देहादेः पुष्टिमार्गः स उच्यते ॥ २७ ॥

27. "Total renunciation of the attachment for the objects of the senses as well as an abandonment of the mental craving for these, coupled with an unreserved and unqualified dedication of one's all to the Lord are taught by the Pushtimarga."

वल्लभीयं मतमुक्त्वा राजानं बुद्धियुक्तितः ।
अनामन्त्र्याशु निर्यातो गुप्तरीत्या पुराद्धरिः ॥ २८ ॥

28. After thus explaining to the king the essentials of Shri Vallabhacharya's philosophy with its underlying reasoning, Shri Hari left the city without informing any one.

बुटोलनगरं प्राप्तं महादत्ताभिधो नृपः ।
मया राज्ञी स्वसा राज्ञो दृष्ट्वेशं विस्मयं ययौ ॥ २९ ॥

29. From there He went to Butol. Its king Mahadatta and his sister Maya were thrilled with joy at seeing Him.

रमणीयतमं गौरमाननाब्जं सुगन्धधृक् ।
बिभ्राणं धमनीव्यासं शरीरं योगसिद्धिदम् ॥ ३० ॥
मेघनादसमां वाणीं तदुक्तां श्रवणार्थदाम् ।
श्रुत्वा मोदं च सम्प्रापुः खगा देवाश्च मानवाः ॥ ३१ ॥
मुखाब्जपरितः कान्तिं चन्द्रमण्डलतोऽधिकाम् ।
दधानं ज्ञानसम्पन्नं सच्चिदानन्दविग्रहम् ॥ ३२ ॥
हस्तपादसुचिह्नानि समीक्ष्य भगवानयम् ।
विचार्य शिष्यतां प्राप्तौ हरेस्तौ मोक्षसिद्धये ॥ ३३ ॥

30 to 33. The Lord's face was very handsome, manifesting the beauty of the lotus. All veins of His charming form were visible and His attractive body, capable of granting yogic accomplishments, spread divine fragrance. The birds, the people and even the deities were delighted on hearing His speech which created joy and awesomeness like the thunders of the monsoon clouds. The luminous halo round His face surpassed in beauty and radiance the disc of the moon; and His mortal form, full of omniscience, radiated Sat, Chit and Anand. When they noticed the holy marks on His palms and on the soles of His feet, the king and his sister concluded that He was God Himself, and became His disciples to attain salvation.

चक्राते सेवनं प्रेम्णा वासयित्वा स्वमन्दिरे ।
बहुवासरमीशस्य ताभ्यां ज्ञानमदाद्धरिः ॥ ३४ ॥

34. By their devoted and loving worship they succeeded in persuading Shri Hari to stay in their palace for some days. The Lord elucidated to them the path of knowledge.

ततो यातो महारण्यं गोपालाख्यं सुयोगिनम् ।
सङ्गत्य शिक्षितास्तस्माल्लीलयैव समाधयः ॥ ३५ ॥

35. Afterwards He went to a big forest, and there met a great yogi called Gopal Muni and learnt effortlessly from him the technique of Samadhi.

वने तत्र महान् वृक्षो वट आसीत् सुशोभनः ।
आसनं तदधः कृत्वा श्रीहरिः समुपाविशत् ॥ ३६ ॥

36. Under a huge and beautiful banyan tree in that forest Shri Hari spread the deer-skin and sat on it.

गोपालमुनिवर्यश्च तत्रासीत् साधुसत्तमः ।
योगज्ञानं शुभं तस्य हठयोगसमाश्रितम् ॥ ३७ ॥

37 Under that tree also sat a great ascetic known as Gopal Muni who was a pastmaster of Hathayoga.

गोपालं मुनिवर्यं च दृष्ट्वा श्रीहरितुष्टिदम् ।
उभयोर्योगमार्गेऽस्मिन् वार्तालापो बभूव हि ॥ ३८ ॥

38 The Lord noticed that this great sage Gopal Muni had all the qualities which pleased Him. They discussed at length the techniques of yoga.

गोपालमुनिचर्यां च कर्म पवित्रमुत्तमम् ।
साधुत्वं तस्य नम्रत्वं श्रीहरिर्दृष्टवान् स्वयम् ॥ ३९ ॥

39. Shri Hari also noticed his graceful manners, the kindness of his actions, the spirit of his asceticism and his modest disposition.

जीवनं चोत्तमं तस्य गोपालस्य महामुनेः ।
प्राणिमात्रे दयाभावं स्नेहवर्ष्यक्षिदर्शनम् ॥ ४० ॥

40. *This great sage led an ideal life, full of compassion for all beings for whom his eyes radiated abundant love.*

इत्येतानि सुचिह्नानि सौम्यत्वं च सदातनम् ।
विभाव्य भगवाँस्तुष्टो जगाद मुनिपुङ्गवम् ॥ ४१ ॥
मुने त्वं कति वर्षाणि स्थितोऽत्र केन हेतुना ।
कं योगं च पठित्वा त्वं वससि काननेऽत्र भोः ॥ ४२ ॥

41 and 42. Pleased with these noble traits of his character, and with his utter simplicity and unassuming nature, Lord Nilakantha addressed the great sage thus: "For how many years now, O sage, have you been living here, and for what purpose? Which branch of Yoga have you mastered during your stay here?"

गोपालमुनिना प्रोक्तं राजयोगं न वेद्मि भोः ।
केवलं हठयोगे वै कृतभूरिपरिश्रमः ॥ ४३ ॥

43. *Gopal Muni replied, "O Lord! I do not know much of* Rajayoga but I have practised Hathayoga a great deal.

अनेकानि व्यतीतानि वर्षाणि चात्र वासतः ।
कृत्वा योगं वसाम्यत्र मोक्षहेतोश्च सर्वदा ॥ ४४ ॥

44. *"For years together I have been living here and have* mastered Hathayoga by Your grace. For attaining salvation I have made this forest my permanent abode.

उभयोर्योगयोरत्र को महान् वक्तुमर्हसि ।
नाशयित्वा ममाज्ञानं पावनं कुरु मां प्रभो ॥ ४५ ॥

45. "Be pleased, O Lord, to tell me which of these two is the superior kind of Yoga. Kindly purify me by dispelling my ignorance."

नीलकण्ठस्तदा प्राह श्रूयतां मम गां त्वमु ।
हठयोगस्त्वया सम्यक् पाठनीयो मयेतरः ॥ ४६ ॥

46. Lord Nilakantha replied, "Listen, while I teach you Rajayoga you instruct Me in the principles of Hathayoga.

उभयोः फलमेकं स्यात् तुल्यौ तौ नात्र संशयः ।
शिक्षितो हठयोगं स राजयोगश्च तं मुनिम् ॥ ४७ ॥

47. "The fruit of both these kinds of Yoga is the same." The Omniscient Shri Hari learnt Hathayoga from Gopal Muni and in turn taught him Rajayoga.

उत्तमं योगमास्थाय ज्ञानी विगतकल्मषः ।
मायातत्कार्यपाशेभ्यो विमुक्तः सुखमश्नुते ॥ ४८ ॥

48. He said, "When the sinless one is endowed with adequate knowledge he becomes free from the illusions of Maya and from the bondage caused by it, and as a result gets everlasting bliss."

योगस्य चतुरो भेदान् दर्शयामास भावतः ।
श्रीहरिर्मुनिवर्यं तं यथाभेदं सुशास्त्रतः ॥ ४९ ॥

49. Shri Hari affectionately explained to him all the four kinds of Yoga as enunciated in the Scriptures.

मन्त्रो लयो हठश्चैव राजयोगश्च तुर्यकः ।
लक्षणानि च सर्वेषां शृणु मत्तो महाशय ॥ ५० ॥

50. He said, "Note the essential characteristics of the four kinds of Yoga, as prescribed by the Scriptures. These

four are: Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga respectively."

* नृपालं भूपालं ललितरुचिशालं शुभफलं
सुभक्तानां लालं विविधवनमालं सुखकलम् ।
कुविद्यानां ज्वालं निविडवनचालं सुकमलं
नमामि श्रीपालं रुचिरमतिपालं मदद्लम् ॥ ५१ ॥

51. *I pay obeisance to Lord Nilakantha.* the Protector of the earth and of its inhabitants. Endowed with magnetic charm and adorned with garlands made of the flowers of the forest, He is the giver of priceless rewards of our devotion. The One who dispels ignorance and destroys pride in no time at all, He is endowed with joy-giving charm. Walking in the dense forests, He incessantly guards His devotees. He has the beauty of the lotus, is the Lord of the goddess of riches, and is verily the repository of holy knowledge.

इति श्रीहरिवनविचरणकाव्ये एकादशः सर्गः ।

End of Canto XI of "The Poem of Shri Hari's Epic Journeys through the Forests".

वल्लभार्यमतपुष्टिबोधको बुट्टलाख्यपुरपाभिदेशकः ।
† राजयोगहठयोगशिक्षको गोपमोक्षकरोऽवताद्धरिः ॥ २२ ॥

XXII. May Shri Hari who explained the Pushtimarga of Shri Vallabhacharya, who preached to the *king of Butol,* who taught Rajayoga and learnt Hathayoga, and who granted salvation to Shri Gopal Muni, protect me for ever.

इति एकादशः सर्गः

: END OF CANTO XI :

* *Shikharini Metre*   † *Rathoddhata Metre*

॥ श्रीशाय नमः ॥

—: द्वादशः सर्गः :—

† द्वादशे कृतसुयोगविस्तरोऽहंममत्वकृतनिम्नसंस्तरः ।
शङ्खनादकृतसिंहवर्जनोद्देश ईरित इयज्जनार्दनः ॥ २३ ॥

CANTO XII :

XXIII. Shri Hari gives detailed excursuses of Hatha Yoga and Raja Yoga; He gives the illustration of the degradation of a yogi owing to his egoism and his sense of possession; He scares away wild beasts by the blowing of a conch.

चित्तवृत्तेर्निरोधो हि योगोऽयमिति कथ्यते ।
अर्थयुक्तो जपस्तत्र मन्त्रयोग इतीर्यते ॥ १ ॥

1. The control of the activities of the mind is called Raja-yoga. Incantation of a Mantra accompanied by the consciousness of and concentration on its meaning, is called Mantrayoga.

विषयाणां च सर्वेषां विस्मृतिर्लय उच्यते ।
ध्यानं भगवतस्तत्र सुखदं भास्वरं मतम् ॥ २ ॥

2. Restraining the senses from attachment to their respective objects is called Layayoga. This type of meditation on the Lord is believed to be pleasant and enlightening.

हकारः कीर्तितः सूर्यष्ठकारश्चन्द्र उच्यते ।
सूर्यचन्द्रमसोर्योगाद्धठयोगो निगद्यते ॥ ३ ॥

† *Rathoddhata Metre*

3. In the term 'Hatha Yoga', 'Ha' and 'tha' stand for the sun and the moon respectively. It is thus aimed at amalgamating, by the power of breath-control, the sun-'nadi' and the moon-'nadi' in the human body.

राजन्तं दीप्यमानं तं परमात्मानमव्ययम् ।
प्रापयेद् यस्तु योगोऽयं राजयोगः प्रकीर्तितः ॥ ४ ॥

4. The ultimate aim of Rajayoga is to lead one to the Immutable God who emanates infinite bliss, and who is Beauty itself.

योगे जात्यभिमानश्चेत् पुनर्जन्म प्रकल्पते ।
दृष्टान्तो दीयते चात्र श्रूयतां सुसमाहितः ॥ ५ ॥

5. Unless the person practising any of these yogic systems is completely devoid of the pride of his superior caste, he fails to attain his goal of liberation and has to be reborn. Here is an illustration of this point.

काशिपुरमथाभ्याशे संन्यासी न्यवसत् क्वचित् ।
सिद्धिं प्राप्तो महात्यागी न च पूर्णां दशां गतः ॥ ६ ॥

6. An ascetic living near Benaras was greatly accomplished and had renounced his all. However, he had yet to reach perfection in his avowed pursuit.

एकदा स्वावसानस्य कालं विज्ञाय चागतम् ।
आचख्यौ शिष्यवर्गं स कारयां देहस्य पातनम् ॥ ७ ॥

7. By his powers he had foretold the exact time of his death and had expressed a desire that his disciples take him to Benaras where he preferred to die.

शिष्यास्तं शिविकायां च धृत्वा काशीं प्रतिष्ठिताः ।
मार्गे सोऽपि जलं पातुमैच्छद् योगी तृषाकुलः ॥ ८ ॥

8. Always eager to carry out conscientiously the slightest wish of their master, the disciples seated him in a palanquin and set out for Benaras. On the way the yogi became extremely thirsty and asked for water.

शिविकां वृक्षमूले तां स्थापयित्वा जलस्य च ।
मार्गणं कृतवान्–शिष्यो न प्राप्तं कुत्रचित्त्वपि ॥ ९ ॥

9. The disciples gently placed the palanquin under a huge, shady tree and went in search of water but could find it nowhere in the vicinity.

अस्पृश्यस्य गृहं गत्वा जलं प्राप गुरोः कृते ।
पीत्वा शान्तिमवाप्यासौ तपस्वी सुखमाश्नुत ॥ १० ॥

10. One of them knocked at the house of an untouchable and fetched some cool, fresh water from there, which the yogi drank and was deeply satisfied.

कस्माज्जलं समानीतमिति पृष्टे तपस्विना ।
अस्पृश्यस्य गृहान्नीतमिति प्रत्युत्तरं ददौ ॥ ११ ॥

11. He then asked that disciple from where he had brought the water. The latter replied truthfully that he had brought it from the house of an untouchable.

भ्रष्टता मम देहस्य जातेति परिकीर्तयन् ।
देहत्यागं चकारासौ पुनर्जन्म दधार सः ॥ १२ ॥

12. In disgust the yogi yelled that his body had been rendered hopelessly impure as a result of drinking such water. Unable to bear the shock he died on the spot.

घोषणाकारजातौ स जन्म जग्राह वै पुनः ।
काश्यामेव पूर्वजन्मज्ञानं च परिधारयन् ॥ १३ ॥

13. *As poetic justice would have it, in his next birth he was born as the son of an untouchable in Benaras. His father's job was to proclaim, to the accompaniment of the beating of a drum, the royal commands and announcements.*

मौनं व्रतं दधे सम्यग् जातमात्रः स बालकः ।
मूकोऽयमिति तेऽस्पृश्यास्तर्कं चक्रुः परस्परम् ॥ १४ ॥

14. The new-born child, who had retained from his previous birth the treasure of knowledge and accomplishments, mentally took a vow of silence, and his parents presumed that he was *congenitally* dumb.

एकदा स्वपिता कार्यवशाद् ग्रामान्तरं गतः ।
ग्रामेऽस्मिन् घोषणार्थं च गतः कुलक्रमागतः ॥ १५ ॥

15. After some years when once his father was away on *some errand, this son though 'dumb', was entrusted with* his father's duties according to the tradition of their family.

कार्यं घोषणकारस्य यूनेऽस्मै सुसमर्पितम् ।
रात्रौ चौरात् परित्रातुं लोकान् जागृतिकारणम् ॥ १६ ॥

16. The job of loudly making proclamations was thus *assigned to this 'dumb'*, young boy. He realized that this was usually to keep people awake and alert against thieves and other sources of harm, and decided to use the oppor tunity to make them alive to even greater dangers.

उपदेक्ष्यामि वै चाद्य सर्वाल्लोकान् समाहितान् ।
इति मत्वात्र रात्रौ स आद्ये प्रहर आगते ॥ १७ ॥

आशायां बध्यते लोकः कर्मणा परिबध्यते ।
आयुःक्षयं न जानाति तस्माज्जागृहि जागृहि ॥ १८ ॥

17 and 18 Accordingly, during the first quarter of the night he shouted 'Men are fettered by the shackles of false hopes and more so by those of actions They do not realize that life is slipping into death with the passage of each second Therefore, awake from your ignorance'

भ्रमन् काश्यां समग्रायां जगौ श्लोकमतन्द्रितः ।
राजा शुश्राव तं श्लोकं जजागार विचारयन् ॥ १९ ॥

19 He kept on roaming the streets of the city reciting this stanza The king who heard this could not help keeping wide awake, brooding on its import

घोषणाकारशब्देन योग्यसौ नात्र संशयः ।
इति मत्वा द्वितीयेऽपि प्रहरे नास्वपन् नृपः ॥ २० ॥

20 From the words he employed, the king was convinced that the speaker was a yogi After he reached this conclusion, he could sleep no longer during the second quarter of the night, for he was eager to hear more

ततोऽसौ घोषयामास पणहं परिवादयन् ।
उच्चैस्तरस्वरेणासौ बोधयन् पुरवासिनः ॥ २१ ॥

21 The boy continued to beat his drum deafeningly and to shout his cautions loudly to awaken the citizens sleeping in ignorance

जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।
अन्तकाले महादुःखं तस्माज्जागृहि जागृहि ॥ २२ ॥

22. 'Birth, old age, wife and all are but the sources of unending misery. When one's end is near all these cause untold pain. Therefore, arise from your illusions.'

घोषणेयं तथा राज्ञा शुश्रुवे परिजाग्रता ।
ततस्तृतीययामे वै स जुघोष पुनः पुनः ॥ २३ ॥

23. The king was still wide awake and heard this, too. The boy kept on preaching enthusiastically throughout the third quarter of the night.

कामक्रोधौ तथा लोभमोहौ तिष्ठन्ति तस्कराः ।
ज्ञानरत्नापहाराय तस्माज्जागृहि जागृहि ॥ २४ ॥

24. 'Lust and anger and greed and infatuation are the real thieves residing in your very beings, ever ready and waiting to snatch the precious and priceless jewels of pure knowledge. Therefore awake.'

चतुर्थे प्रहरे चासौ डिण्डिमं परिघोषयन् ।
प्रोवाच नगरे रम्ये बोधदानाय मानवान् ॥ २५ ॥

25. In the fourth quarter of the night also he continued beating the drum and incessantly preaching to the people.

ऐश्वर्यं स्वप्नसङ्काशं यौवनं कुसुमोपमम् ।
क्षणिकं चलमायुष्यं तस्माज्जागृहि जागृहि ॥ २६ ॥

26. 'Wealth is as evanscent as a dream and youth as fragile as a flower. Life is thus transitory and fleeting. Therefore, awake.'

जागरित्वा चतुर्थे स यामे राजा समाहितः ।
प्रतिक्षां प्रचकाराऽस्य प्रभाते दर्शनेच्छया ॥ २७ ॥

27. The king was still widely awake and raptly attentive even in the fourth quarter of the night. He waited eagerly to see the young proclaimer at daybreak.

घोषणाकार्यकर्तारं समाहूय नृपः स्वयम् ।
पादयोः स पपातासौ मूकास्पृश्यस्य भूपतिः ॥ २८ ॥

28. He called him and humbly fell, at the feet of the 'dumb', untouchable boy.

ज्ञानं लब्ध्वा ततो राजा परमां शान्तिमाप्तवान् ।
योगिना तेन मूकेन मुक्तिं यातः स्वयं नृपः ॥ २९ ॥

29. The king, who was enlightened by him, experienced serenity and bliss. The 'dumb' yogi led him to salvation.

अस्मान्निदर्शनाज्ज्ञेयं योगे जात्यभिमानतः ।
संन्यास्यपि महात्मासावस्पृश्यस्य गृहेऽजनि ॥ ३० ॥

30. This legend amply illustrates how the pride of high caste makes even a great ascetic to be reborn as an untouchable.

प्रेमलक्षण–भक्त्या च माहात्म्यं ज्ञास्यति नरः ।
स्वेष्टज्ञाने सतीत्येवं जाताह्लादो विनृत्यति ॥ ३१ ॥

31. One can comprehend to some extent the magnitude of the Lord's greatness by one's intense love and devotion to Him. As a reward for these, God would enable one to imbibe His greatness and power, and then one cannot help dancing with ecstacy.

राजयोगसमाधौ च देहोत्थरोमराजिकः ।
साश्रुनेत्रो निरुद्धश्च निश्चेष्टो मृतवत्तदा ॥ ३२ ॥

32. In a state of super-consciousness, according to Raja-yoga, every hair on one's body would stand on end and one's eyes would shed tears of intense joy; then the entire system would become absolutely *motionless as if one were* dead.

समाधिनिष्ठभक्ता हि स्वकीयां भावनां गताः ।
परमात्मस्वरूपं च ज्ञात्वा पश्यन्ति धामकम् ॥ ३३ ॥

33. Those devotees who have attained super-consciousness can see the various abodes and the forms of the Lord as a reward for their pious sentiments.

यावन्मनो जयस्तावत् समाधिसौख्यमश्नुते ।
देहेन्द्रियस्य सम्बन्धं प्राप्य स्मरति मानुषः ॥ ३४ ॥

34. The bliss flowing from such a state can be felt as long as the mind is under *complete control, but no sooner is the* contact with the mortal body and the senses re-established than one can merely have *nostalgic reminiscences of it.*

व्याघ्रशब्दं ततः श्रुत्वा गोपाला भयमाप्नुवन् ।
व्याघ्रनाशकरं दत्तं शङ्खघोपस्य चौपधम् ॥ ३५ ॥

35. While they were talking, some shepherds heard the roaring *of a tiger* and were naturally frightened. Shri Hari, however, remained unmoved and blew a conch to scare him away.

सकाशाद् शिक्षिता विद्या गुरोः सिद्धिं ददाति वै ।
शिष्टपरम्पराभावं भावयन् सर्वमुक्तिदः ॥ ३६ ॥

स्वरूपनिष्ठतां दत्त्वा ज्ञानं कारुणिको हरिः ।
प्रत्युपकारतस्तस्मै मोक्षमार्गमिमं ददौ ॥ ३७ ॥



Gopal yogi blows conch to drive away wild Animals



Lord Nilkanth Varni cures the ailing king of Devli Town

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36 and 37. From His preceptor Shri Hari acquired such learning as endows one with accomplishments. He thus observed the tradition of the learned and the noble of receiving and imparting knowledge without reservation. He, the all-merciful and the giver of salvation, showed His true Form and revealed the secrets of Rajayoga to Gopal Muni and then granted him liberation.

भगवान् नीलकण्ठोऽसौ राजयोगं ददौ शुभम् ।
स्वयं च हठयोगस्य जग्राह ज्ञानमुत्तमम् ॥ ३८ ॥

38. *Lord Nilakantha learnt Hathayoga from Gopal Muni whom He had taught Rajayoga.*

द्वादशमासपर्यन्तं हठं प्राप्य च योगजम् ।
गोपालमुनिमुक्तौ च क्रियां कृत्वा तथोत्तराम् ॥ ३९ ॥
तत्राऽऽजगाम ना कोऽपि नानकस्य मतानुगः ।
प्रणम्यासौ हरिं प्रेम्णा प्रोचे मे देहि बोधनम् ॥ ४० ॥

39 and 40. Then He granted liberation to Gopal Muni and performed the obsequies and other funeral rites of the deceased to ensure his final liberation. Shri Hari stayed there for twelve months. Meanwhile a disciple of Guru Nanaka arrived there and bowed to the Lord. He prayed to Him to impart true knowledge.

दीनं जनं दयालुश्च भगवान् स्वयमागतम् ।
दृष्ट्वा बोधं ददौ तस्मै श्रूयतां ज्ञानमुत्तमम् ॥ ४१ ॥
नानको वै महात्माऽभूत् स्वात्मनिष्ठः सदातनः ।
तपोमूर्तिर्दयालुश्च सज्जनानां शिरोमणिः ॥ ४२ ॥

41 and 42. The merciful Lord Celibate saw the humble one and started imparting true knowledge. He said, "Listen. There flourished a great sage called Shri Nanaka who was an incarnation of religious austerities, was merciful and the very crest-jewel amongst the virtuous. He always believed his Soul to be his real Self.

शास्त्रद्विवाणभूयुक्ते वैक्रमीयेऽब्दके शुभे ।
कार्तिक्यां पूर्णिमायां च क्षत्रियस्य कुलेऽजनि ॥ ४३ ॥

43. "*He was born in a noble Kshatriya family on the full moon day of Kartik in the holy year 1526 of the Vikrama era.*

पूर्वे वयसि धीमान् स भक्तिभावसमन्वितः ।
शुद्धवर्यो गुरुप्रीतिः परोपकृतिसाधकः ॥ ४४ ॥

44. "Nanaka, the purest among the pious, was *highly* precocious and full of devotion even in his childhood. He won the spontaneous love of his preceptor and was of a benevolent disposition.

वेदीकालूजिनामाऽथ पिता तस्य महानभूत् ।
धनधान्ययुतो नित्यं पुत्रस्नेहसमन्वितः ॥ ४५ ॥

45. "His father was known as Shri Vedi Kaluji and had abundant riches in his house. He loved his son dearly.

एकदा जनकेनाज्ञा कृता नानकसूनवे ।
वाणिज्यं शुद्धकोटि त्वं कुरु स्वीकुरु विंशतिम् ॥ ४६ ॥

46. "Once his father gave *Shri Nanaka twenty rupees and* asked him to start an honest business *with that amount.*

विंशतिं रौप्यमुद्राश्च गृहीत्वा नानकोऽगमत् ।
व्यापारं श्रेष्ठकोटिं च कर्तुमुत्साहवानसौ ॥ ४७ ॥

47. "Guru Nanaka accepted the amount gratefully and set out with enthusiam to inaugurate what he considered to be the purest business.

व्यापारं श्रेष्ठकं मत्वा साधुभोजनमुत्तमम् ।
भोजयित्वा क्षुधायुक्तान् सिद्धं कार्यममन्यत ॥ ४८ ॥

48. "He believed firmly that feeding the saints was a better occupation than all other worldly trades. Therefore, he fed some hungry people with the help of his own money. He felt satisfied that he had honourably completed the mission assigned to him.

पित्रा च तत्परिज्ञाय गृहाद् बहिष्कृतो यदा ।
रसवाणशराकाशे वर्षेऽसौ गृहनिर्गतः ॥ ४९ ॥

49. "When he learnt what Guru Nanaka had done owing to his peculiar ideas of what a trade is, his father was infuriated and ordered him out of the house in the year 1556 of the Vikrama era.

त्रिंशद्वर्षवयस्कोऽसौ नानको धर्मभावुकः ।
संसारासारमन्वानो गृहं त्यक्त्वा वनं गतः ॥ ५० ॥

50. "Guru Nanaka was barely thirty years old at that time but had realized that the world was devoid of any real worth. Being of a religious disposition, he repaired to a forest, renouncing the life of a householder.

पठाणनृपतेः पुत्रो रोगयुक्तोऽभवत् तदा ।
नानकेन प्रसन्नेन स्मृत्वा सत्पुरुषं गुरुम् ॥ ५१ ॥

दत्तः प्रसादभागश्च कुमारः स्वस्थतां गतः ।
नृपोऽभवत् प्रसन्नोऽसौ तं गुरुमादरान्नतः ॥ ५२ ॥

51 and 52. "At that time the son of a Pathan king was ill. Shri Nanaka, in a serene mood and after contemplating God, gave him a portion of the offering he had made to God. No sooner had the prince eaten this than he was completely cured. The king was jubilant and paid obeisance to Guru Nanaka with bowed head and folded hands.

नानकस्य पवित्रो मन्त्रः —
ॐ सति नामु करता पुरुषु निरभउ निरवैरु ।
अकालमूरति अजूनी सैभं गुरुप्रसादी जपुं ॥ ५३ ॥

53. "The holy Mantra of Guru Nanaka is: 'I repeat the grace of the Revered Guru who has Truth for His name, who is the Creator of the world, the Purusha, the Fearless and Foeless, Timeless and Birthless (for He is Self-originated)'.

तस्य शिष्यद्वयमासीत् वालामर्दाननामकम् ।
'वाला' क्षात्रकुले जातो 'मर्दाना' मुस्लिमोऽभवत् ॥ ५४ ॥

54. "He had two disciples called Bala, a Kshatriya and Mardana, a Muslim, respectively.

तौ द्वौ गायनविद्यायां कुशलौ गुरुसेवकौ ।
गुरोराज्ञां तथा सेवां चक्रतुः प्रतिवासरम् ॥ ५५ ॥

55. "They were expert singers and were proficient in the service of their master. They obeyed his orders diligently and served him with devotion.

नानकस्य गुरोराज्ञा षड् हत्यास्तन्मते मताः ।
यो हत्यां कुरुते सोऽयं न शिष्यो नानकस्य वै ॥ ५६ ॥

56. "Guru Nanaka had specially marked out six kinds of killing as murder. He had declared that one who was a killer in this sense could not become his disciple.

नानकमान्याः षड् हत्याः —
हतिया षट् प्रकार है मन महीं लेउ पछाण ।
गो ब्राह्मण मारिये गोतरि हानि कराई ॥
रिण हत्या कन्या हत्या विश्वासघात अधिकाई ।
षड् हत्याके तुल्ल है गुरु ते सिख फिर जाई ॥ ५७ ॥

57. "The six types of killing are: (1) killing a cow, (2) killing a Brahmin, (3) killing a kinsman, (4) betrayal of a creditor by non-repayment of a debt, (5) killing a girl, and (6) breach of trust. Above all, if a person renounces the Sikh faith and becomes a convert, he is deemed to have committed all these six kinds of murder at once.

एकदा नानको योगी पद्मासनेन संस्थितः ।
तदा प्रभुः समागत्य ददौ दर्शनकं स्वकम् ॥ ५८ ॥

58. "Once when he was sitting in Padmasan pose he got a revelation of God.

शास्त्राङ्कपञ्चखे वर्षे ह्याश्विने कृष्णपक्षके ।
दशम्यां तिथिरम्यायां महाप्रस्थानमाचरत् ॥ ५९ ॥

59. "On the tenth day of the dark half of Ashvina in the year 1596 of the Vikrama era, Guru Nanaka proceeded on his final journey, discarding his mortal remains.

हिन्दवो मुस्लिमाश्चैव शिष्यास्तस्यान्तिकं गताः ।
अग्निदाहो विधेयो वा भूमिगर्ते सुवेशनम् ॥ ६० ॥

60. "His disciples included both Hindus and Muslims, and *they started arguing* whether his holy body should be cremated according to Hinduism or buried in accordance with the Muslim practice.

भक्तेषु कलहो जातो गुरुर्युक्तिं चकार ह ।
मृतदेहच्छदं वस्त्रं दूरीकृत्य निभालितम् ॥ ६१ ॥
तदा राशिश्च पुष्पाणां दृष्टो, देहो गुरोर्न च ।
इत्येवं कलहं शान्तं कृत्वा मुक्तोऽभवत् सदा ॥ ६२ ॥

61 and 62. "*To set at rest* the quarrel which ensued, Guru Nanaka's soul performed a miracle. When his devotees uncovered his body, they found *instead a heap of flowers.* After thus pacifying all, his soul attained final emancipation.

गुरुर्नानकदेवोऽयं भगवद्भक्तिभावुकः ।
भारतेऽस्मिन् सदा वन्द्यो जातः सत्पुरुषः शुभः ॥ ६३ ॥

63. "Guru Nanaka who was pious, noble and an ardent devotee of God, thus flourished in India and is worthy of perpetual adoration.

ततो भक्तिप्रभावेण भक्तो भवति भासुरः ।
भगवत्सेवनाच्छ्रेय आप्नुयान्नान्यथा जनः ॥ ६४ ॥

64. "One acquires piety and lustre by devotion. One can bring about one's welfare by devotion and in no other way."

जगाम नीलकण्ठश्च कार्यं कुर्वंस्ततोऽन्तरम् ।
उपकारं प्रकुर्वाणः परोपकरणे रतः ॥ ६५ ॥

65. Lord Nilakantha proceeded still further for the fulfilment of His mission of benevolence with which He was chiefly concerned.

* भव्याञ्-जनान् मतिमतः प्रविकाशमानो
दीव्यात् सदा मनसि मे महिताब्जहस्तः ।
अव्याद् धरां धृतिमतीं किल धर्मजन्मा
श्रीनीलकण्ठ इतिनामधरो वरेण्यः ॥ ६६ ॥

66. May Lord Nilakantha, who bestows lustre on the virtuous and the intelligent and whose hands resemble in beauty a lotus, illumine my mind. May He, the Son of Shri Dharmadeva, protect the world which is teeming with passions, and save me forever.

इति श्रीहरिवनविचरणकाव्ये द्वादशः सर्गः ।

End of Canto XII of "The Poem of Shri Hari's Epic Journeys through the Forests".

† योगाङ्गसर्वाङ्गसुसाधनार्थको यतीश्वराणां यतिताप्रवर्तकः ।
तन्विन्द्रियाद्यस्थमलप्रकर्षको हरिः स माव्यान्निजयोगसम्पदः ॥२४॥

* *Vasant-tilaka Metre* † *Vamshastharil Metre*

XXIV. May Shri Hari who is accomplished in all kinds and stages of Yoga, who promoted asceticism amongst the ascetics, who purifies the body, the mind and the senses, and who grants supernatural powers to such yogis as establish communion with Him, protect me forever.

इति द्वादशः सर्गः

: END OF CANTO XII :

॥ श्रीशाय नमः ॥

—: त्रयोदशः सर्गः :—

* कनवापुरराजदापिताऽपूपसिद्धान्नसमर्पके शठे ।
विकृतान्नचमत्कृतिः कृता श्वकथा-साधुकथा त्रयोदशे ॥२५॥

CANTO XIII :

XXV. Shri Hari makes a person in charge of a charitable centre for free distribution of food, repent and purges him of his sins; He performs a miracle by causing a stingy inn-keeper to see live insects in his food; and, He narrates the legend of a dog and a monk

दिव्यगतिं प्रदायासौ कनवानगरं शुभम् ।
आसनं धर्मशालायां विदधे धर्मनन्दनः ॥ १ ॥

1. The glorious Son of Shri Dharmadeva granted liberation to Gopal yogi; later He reached Kanawa and there stayed at an inn.

पायसाऽपूपभोज्यं यन् नित्यं भोजयते नृपः ।
समागतान् सतः, साधुस्तत्रासीद् विनियामकः ॥ २ ॥

2. The king of that town had made permanent arrangements for feeding all incoming saints with sweets and rice cooked in milk. A monk was appointed to supervise the distribution.

* *Upachitra Metre*

शठः साधुस्तथा नैवाऽऽगन्तुकाय ददौ सते ।
स्वकीयैः साधुभिर्युक्तो बुभुजे रसनावशः ॥ ३ ॥

3. This monk, however, was dishonest and greedy. So, instead of giving food to visiting saints as intended, he ate all of it in the company of his boon companions.

याचितो वर्णिनेऽयच्छत् पिष्टं जग्राह नो हरिः ।
सिद्धान्नं भोक्तुकामोऽसौ ततो नैव ददौ मनाक् ॥ ४ ॥

4. When asked by the Lord to give Him cooked food, he refused to give even a morsel and offered instead some flour, which Shri Hari declined to accept.

ईक्षेऽहं भुज्यतां सर्वैरित्युक्त्वाऽऽस्त कृपानिधिः ।
मध्याह्ने सङ्गताः पङ्क्तौ भोक्तुकामा ह्युपाविशन् ॥ ५ ॥

5. The Lord said, "I will see to it that you cannot illegitimately devour all the food". The Ocean of Compassion then sat there quietly. At midday they gathered and settled down for meals.

श्रीहरेर्द्वेषतो जातं पायसं कीटमिश्रितम् ।
अपूपाद्य-शोणितासिक्तान् दृष्ट्वा ते क्रोधमाविशन् ॥ ६ ॥

सूदान् सन्ताडयामासुर्मुद्गरैः पापबुद्धयः ।
ऊचुस्ते माऽनयं कुध्वं यूयं स्वप्राणपोषकाः ॥ ७ ॥

6 and 7. And lo! As a result of their having entertained malignant feelings of spite towards Shri Hari, the rice-pudding was seen teeming with live insects and the other sweets were besmeared with blood. On seeing this they were infuriated and started beating up the cooks with sticks,

thinking that this was a result of their negligence. The cooks said, "O sinful ones! Desist from your dishonesty and malpractices. You are utterly voracious.

न दत्तं याचितं भोज्यं वर्णिने सुमहात्मने ।
प्रार्थितो भोजितश्चैष दद्यादाशिषमुत्तमाम् ॥ ८ ॥

8. "This is a retribution for having refused cooked food to this great Celibate. Even now if He is propitiated and persuaded to accept food, He might bless you with pure food.

भोजनार्हं भवेद् भोज्यं नान्यथेतिमतिर्हि नः ।
श्रुत्वैतन् नष्टगर्वास्ते वर्णिनोऽन्तिकमागताः ॥ ९ ॥

9. "We are convinced that this very food would be rendered edible once again if He is propitiated and not otherwise." On hearing this, they were stripped of their arrogance and vanity, and humbly approached the Lord.

ददृशुर्युगपत् पूज्यं स्वं स्वं देवं सुविस्मिताः ।
पतित्वा पादयोर्नम्रास्तुष्टुवुर्धर्मनन्दनम् ॥ १० ॥

10. Each one of them saw *Shri Hari* as the personal Deity of each, simultaneously. They were wonderstruck and immediately fell at His feet and started praying to the Son of Shri Dharmadeva.

सन्तुष्टो भगवान् प्रेक्ष्य विकृतं भोजनं तदा ।
सुभोज्यं च चकारासौ स्वैश्वर्येण दयानिधिः ॥ ११ ॥

11. The Lord, the Ocean of Mercy, was pleased and with one graceful glance at the impure food rendered it pure again.

शठः साधुस्तथा नैवाऽऽगन्तुकाय ददौ सते ।
स्वकीयैः साधुभिर्युक्तो बुभुजे रसनावशः ॥ ३ ॥

3. This monk, however, was dishonest and greedy. So, instead of giving food to visiting saints as intended, he ate all of it in the company of his boon companions.

याचितो वर्णिनेऽयच्छत् पिष्टं जग्राह नो हरिः ।
सिद्धान्नं भोक्तुकामोऽसौ ततो नैव ददौ मनाक् ॥ ४ ॥

4. When asked by the Lord to give Him cooked food, he refused to give even a morsel and offered instead some flour, which Shri Hari declined to accept.

ईक्षेऽहं भुज्यतां सर्वैरित्युक्त्वाऽऽस्त कृपानिधिः ।
मध्याह्ने सङ्गताः पङ्क्तौ भोक्तुकामा ह्युपाविशन् ॥ ५ ॥

5. The Lord said, "I will see to it that you cannot illegitimately devour all the food". The Ocean of Compassion then sat there quietly. At midday they gathered and settled down for meals.

श्रीहरेर्द्वेषतो जातं पायसं कीटमिश्रितम् ।
अपूपाञ्-शोणितासिक्तान् दृष्ट्वा ते क्रोधमाविशन् ॥ ६ ॥

सूदान् सन्ताडयामासुर्मुद्गरैः पापबुद्धयः ।
ऊचुस्ते माऽनयं कुध्वं यूयं स्वप्राणपोषकाः ॥ ७ ॥

6 and 7. And lo! As a result of their having entertained malignant feelings of spite towards Shri Hari, the rice-pudding was seen teeming with live insects and the other sweets were besmeared with blood. On seeing this they were infuriated and started beating up the cooks with sticks,

thinking that this was a result of their negligence. The cooks said, "O sinful ones! Desist from your dishonesty and malpractices. You are utterly voracious.

न दत्तं याचितं भोज्यं वर्णिने सुमहात्मने ।
प्रार्थितो भोजितश्चैष दद्यादाशिषमुत्तमाम् ॥ ८ ॥

8. "This is a retribution for having refused cooked food to this great Celibate. Even now if He is propitiated and persuaded to accept food, He might bless you with pure food.

भोजनार्हं भवेद् भोज्यं नान्यथेतिमतिर्हि नः ।
श्रुत्वैतन् नष्टगर्वास्ते वर्णिनोऽन्तिकमागताः ॥ ९ ॥

9. "We are convinced that this very food would be rendered edible once again if He is propitiated and not otherwise." On hearing this, they were stripped of their arrogance and vanity, and humbly approached the Lord.

ददृशुर्युगपत् पूज्यं स्वं स्वं देवं सुविस्मिताः ।
पतित्वा पादयोर्नम्रास्तुष्टुवुर्धर्मनन्दनम् ॥ १० ॥

10. *Each one of them saw Shri Hari as the personal Deity* of each, simultaneously. They were wonderstruck and immediately fell at His feet and started praying to the Son of Shri Dharmadeva.

सन्तुष्टो भगवान् प्रेक्ष्य विकृतं भोजनं तदा ।
सुभोज्यं च चकारासौ स्वैश्वर्येण दयानिधिः ॥ ११ ॥

11. The Lord, the Ocean of Mercy, was pleased and with one graceful glance at the impure food rendered it pure again.

जगाद वचनं धर्म्यं सर्वान् साधून् हितावहम् ।
स्वकीयसङ्गतेर्लाभं ददानोऽधर्मिपावकः ॥ १२ ॥

12. Shri Hari who is the giver of the reward of His company and who is the reformer of the unrighteous, preached to them the code of good behaviour.

कायेन मनसा वाचा परोपकरणे रताः ।
आत्मवत् सर्वभूतेषु सन्तः स्युस्तुल्यदृष्टयः ॥ १३ ॥

13. "The saintly are ever ready to help others with their bodies, minds and utterances. Their attitude to others is the same as that to their own selves.

साधुशब्दार्थमालक्ष्य वर्तितव्यमहर्निशम् ।
अक्षय्यसुखलाभार्थमिह लोके परत्र च ॥ १४ ॥
परकार्याणि साध्नोति साधुरित्यभिधीयते ।
धनाढ्ये निर्धने मूर्खे पक्षपातं न चाचरेत् ॥ १५ ॥

14 and 15. "All your actions ought to be moulded, keeping in mind the true connotation of the word Sadhu — a saint. *It means one who always works for the welfare of* others, in order to get eternal bliss in this world and the next. You should never be partial to the rich and inimical to the poor or the ignorant.

श्रीमद्भगवद्गीतायामपि तथैवोक्तम् —
विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १६ ॥

16. "The Geeta enjoins, 'The learned have the same attitude towards a scholarly Brahmin, a cow, an elephant, a dog and an extremely lowly person'.

उपित्वा मन्दिरे तीर्थे मठे सदाव्रतस्थले ।
पक्षपातं यदा कुर्युस्तदा श्वानो भवन्ति ते ॥ १७ ॥

17. "The ones who adopt unfair means while residing in a temple, a place of pilgrimage, a monastery or a centre for donating food to saints, are reborn as dogs in their next births.

श्रीरामोपासका यूयं काण्डे लवकुशाभिधे ।
द्विजकुक्कुरयोश्चित्रः संवादः श्रूयतां मुदा ॥ १८ ॥

18. "You are the devotees of Lord Rama; hence you will enjoy the legend of a dog and a Brahmin, to be found in *the Lava-Kusha-Kanda of Ramayana.*

अयोध्यानगरे रम्ये रामो राज्यं चकार ह ।
तदा तत्र समागत्य रुदन् श्वा त्ववदत् स्वयम् ॥ १९ ॥

19. "Shri Rama ruled the beautiful city of Ayodhya. Once a dog came to him weeping, and complained:

राम निरपराधं मां ताडयामास वाडवः ।
रक्षणं कुरु मे देव धर्मराज्यं तवास्ति भोः ॥ २० ॥

20. "'O Rama, a Brahmin beat me, though I was not at fault. You are bound to redress the wrong, and protect *me since your reign is a model of righteousness.'*

रामो ब्राह्मणमाहूय पप्रच्छ तं हि कारणम् ।
क्रोधाविष्टस्तथाऽकार्षमपराधेन विना ह्यहम् ॥ २१ ॥

21. "*Shri Rama summoned the Brahmin* and asked him to explain. The latter admitted having beaten up the innocent dog in a fit of anger.

शिक्षा का वै प्रकर्तव्या मया विप्रस्य रे द्विजाः ।
इति ब्रह्मर्षिवर्यान् स रामः पप्रच्छ सादरम् ॥ २२ ॥

22 "Shri Rama respectfully asked the great Brahmin sages in his court for their views on the nature of the sentence to be passed on the offender.

भगवन् विप्रदेहोऽयं दण्डयोग्यो न शास्त्रतः ।
शिक्षान्तरं प्रदेयं स्यादित्यूचुर्मुनयः शुभम् ॥ २३ ॥

23 "Their reply was that since the Scriptures forbade any corporeal punishment to a Brahmin, he should be made to suffer his sentence in some other way

तदा श्वानं स रामश्च पृष्टवान् दण्डसाधनम् ।
भषकश्च तदा प्राह श्रूयतां राम मे वचः ॥ २४ ॥

24 "Shri Rama then asked the dog if he had any suggestion in this regard The dog said, 'Be pleased to consider this, O Rama Make him the head of a monastery That would be a sufficient punishment and there would then be no need for any other penalty This is my prayer and submission'

विप्रमेतं मठाधीशं कुरु शिक्षास्ति शोभना ।
नान्यो दण्डः प्रकर्तव्य इत्येषा मेऽस्ति घोषणा ॥ २५ ॥

रामः श्रुत्वा वचस्तस्य शुनो, दृष्ट्वा द्विजं ततः ।
पीतवस्त्रं परिधाप्य स्नापयित्वा जलेन वै ॥ २६ ॥

कुण्डले कटके चैव धारयित्वा यथास्थलम् ।
गीतवाद्यं पुरः कृत्वा गजमारोप्य सादरम् ॥ २७ ॥

मठं च गमयामास मठाधीशं चकार तम् ।
तद् दृष्ट्वा पौरवर्गोऽसौ साश्चर्यं परितो जगुः ॥ २८ ॥
कीदृशी कृतशिक्षेयं रामेण महती कृपा ।
पारितोषिकरूपैषा दृश्यते न तु दण्ड्यते ॥ २९ ॥

28 and 29. "On hearing this, Shri Rama turned to the Brahmin and signalled that he be given a bath. He was then clad in elegant yellow robes and made to put on rings and armlets. He was led to a monastery, on the back of an elephant, to the accompaniment of songs and drum-beating. The ownership of that monastery was then duly bestowed upon him. The citizens of Ayodhya who witnessed this ceremonial procession wondered whether this was a punishment or a favour. They felt that the Brahmin was not punished at all but a premium was paid to him for his wrong-doing

रामश्च भषकं प्राह प्रोच्यतां तव चाशयः ।
कुक्कुरोऽप्याह तच्छ्रुत्वा तात्पर्यं युक्तिमत् तदा ॥ ३० ॥

30. "Later Shri Rama asked the dog to reveal his motive for prescribing such a funny sentence, whereupon it replied in a speech full of sound reasoning and deep significance:

वाराणसीपुरे रम्ये देवमन्दिरपूजकः ।
मुख्योऽहमभवं पूर्वजन्मनि नित्यकर्मकृत् ॥ ३१ ॥

31. "'In my previous birth, I was the owner of a monastery attached to a temple in Benaras. I duly performed my priestly duties daily.

हेमन्तसमये देवप्रीत्यर्थं होममाचरम् ।
अग्नौ घृताहुतीः कृत्वा सम्पूर्णमोदमाप्नवम् ॥ ३२ ॥

एवं ब्रह्मर्षिवाक्यं च रक्षणीयं भवेद्यतः ।
विप्रस्य दण्डदानं वै न कर्तव्यं कदाचन ॥ ३७ ॥

37. "'Besides by accepting my suggestion you have been able to honour the pronouncement of the sages that the Brahmin be not punished physically.'"

तच्छ्रुत्वा वर्णिवाक्यं ते साधवः खिन्नमानसाः ।
कृतपापपरामर्शा हरेश्चक्रुः सुसेवनम् ॥ ३८ ॥

38. The monks who heard this anecdote from the Lord, were moved and repentent. They prayed as follows to the Lord in a spirit of self-surrender:

पक्षतां पंक्तिभेदं च चौर्यं त्यक्ष्याम ईश्वर ।
श्रुत्वा हृष्टो जगन्नाथो मोक्षदं ज्ञानमूचिवान् ॥ ३९ ॥

39. "O Lord Swaminarayana ! We will forthwith eschew stealing and undue partiality. Henceforth we will never discriminate in serving meals to people." The Lord of the Universe was pleased and imparted to them such knowledge as would lead to salvation.

एको भुङ्क्ते जनो यश्च तुच्छयोनिं स गच्छति ।
किंचित् किंचित् सदा देयं परस्मै दुःखितात्मने ॥ ४० ॥

40. He said, "A person who does not share his food with others is doomed to be reborn among the lower species of creatures. Hence, one should always offer a portion of one's food to the destitute.

सम्पदा सन्मतिश्चैव नैकत्र वसतः सदा ।
सम्पदा वर्धते गर्वः सन्मत्या हरिपूजनम् ॥ ४१ ॥

41. "Wealth and pious intellect seldom coexist. While wealth induces and promotes vanity, pure intellect inspires and enhances devotion to the Lord.

कामक्रोधविनिर्मुक्तं शान्तं यस्य मनो भवेत् ।
स एव भक्तिमान् नित्यं मनो भक्तौ परं मतम् ॥ ४२ ॥

42. "One whose mind is free from passions and is serene, is endowed with perpetual devotion. The importance of such a state of mind as a condition for utter devotion can never be over-emphasized.

माया तु नर्तकी ज्ञेया नृत्यति स्वयमेव च ।
परान् नर्तयति ह्येषा दुःखदग्धोदरा सदा ॥ ४३ ॥

43. "Maya resembles a dancer, who while herself dancing makes others dance. Maya showers only miseries.

नर्तकी शब्दवर्णानां विपर्यासे सुधीर्मुदा ।
कीर्तनं यदि चाप्नोति जीवनं धन्यतां व्रजेत् ॥ ४४ ॥

44. "If the order of the syllables of the Sanskrit word 'Nartaki' (meaning a female dancer) is reversed, one gets another Sanskrit word 'Kirtana' (meaning singing the praises of the Lord). It is by resorting to singing 'kirtanas' that one's life becomes blessed.

तस्मात् कीर्तनमेवास्य श्रीहरेरुत्तमं स्मृतम् ।
भक्ता भाग्यवशाद् यूयं भजनं कुरुत स्वयम् ॥ ४५ ॥

45. "Kirtana being the best means to liberation, O fortunate seekers, you ought to devote yourselves to singing them."

* श्रीनीलकण्ठमधिपं वरदं शरण्यं
श्रीधर्मभक्तितनुजं सुखदं परेशम् ।
भक्तार्तिनाशनपरं करुणालयं तं ।
वैकुण्ठवाससुखदं सुतरां स्मरामि ॥ ४६ ॥

46. I contemplate with delight Lord Nilakantha, the Son of Shri Dharmadeva and Bhaktimata, the Supreme Lord, the Giver of boons and bliss, who is the ultimate resort of devotees, who is ever eager to remove the miseries of devotees, who is the fountainhead of divine compassion and who grants to His devotees a place in His own abode.

इति श्रीहरिवनविचरणकाव्ये त्रयोदशः सर्गः ।

End of Canto XIII of "The Poem of Shri Hari's Epic Journeys through the Forests".

† कन्नवामठसाधुशाठ्यतां प्रविवेदाह च साधुवाच्यताम् ।
श्वकथां च सदाव्रते हरिः स हि मां चावतु तत्कथाकृतौ ॥२६॥

XXVI. May Shri Hari who thoroughly exposed the cunning of the head of the monastery at Kanwa, who related the legend of the dog and the Brahmin and who explained the duties of an ideal ascetic, protect me for ever and assist me in the composition of the Poem of Shri Hari's Epic Journeys through the Forests.

* *Vasant-tilaka Metre* † *Viyogini Metre*

इति त्रयोदशः सर्गः

: END OF CANTO XIII :

॥ श्रीशाय नमः ॥

—: चतुर्दशः सर्गः :—

* पोखरापुरगखाखियतीनां रोगिराजकृतदण्डगतीनाम् ।
मोक्षणं नृपतिदेशनमर्थ्यं वारिपानमु दशाधिचतुर्थे ॥ २७ ॥

CANTO XIV :

XXVII. Shri Hari goes to Pokhara and meets some mendicants; Imprisonment of the monks who could not cure a king; Their release secured by Shri Hari's preaching to the king; Shri Hari sips water and gives the residue to the king as a cure for his malady.

मठान्निर्गत्य वर्णी स पोखरानगरं गतः ।
उत्तरां काशिमुल्लङ्घ्य +खाखिसङ्घेन सङ्गतः ॥ १ ॥

1. After leaving the monastery, the Lord resumed His journey and reached Pokhara. Then He crossed Uttarkashi and met a group of mendicants commonly known as 'Khakhis'.

सह गच्छंश्च सम्प्राप्तो देवलीदुर्गमच्युतः ।
तत्र राजा महारोगी दुःखितोऽभ्यागतान् सतः ॥ २ ॥

+ खं = ब्रह्म, खे = खदने, खदनं = स्थैर्यम् । खे खायति = ब्रह्मणि स्थिरीभवति = खखः । खख एव खाखः । स्वार्थेऽण् । ब्रह्मदर्शीत्यर्थः । खाखः = ब्रह्मदर्शी (गुरुः) अस्ति-एषां ते खाखिनः । खाखिशिष्याः । तेषां सङ्घः = खाखिसङ्घः = खाखिसमूहः । तेन सङ्गतः श्रीहरिः ॥ खपूर्वकात् खैधातो "कप्रकरणे मूलविभुजादिभ्य उपसंख्यानम्" इति वार्तिकेन कप्रत्यय ॥ मूलविभुजादिराकृतिगणः ॥

* *Swagata Metre*

सम्पूज्य भोजयित्वाऽऽह कुरुध्वं रोगनाशनम् ।
नो चेत् तिष्ठन्तु सम्बद्धा नगरे मम सर्वदा ॥ ३ ॥

2 and 3. He continued His journey further in their company and reached Devaliagarh. Its king was bed-ridden with a chronic disease and suffered agonies owing to it. He humbly prayed to all the saints who chanced to enter his kingdom to cure him by means of their spiritual powers. He promised great rewards, but at the same time threatened them with life-long imprisonment if they failed to effect a cure.

तथा संरुद्धसाधूनां श्रुत्वा कष्टं भयातुरान् ।
सङ्गतानाह वर्णीन्द्रो न भेतव्यं महात्मभिः ॥ ४ ॥

4. As a result of this policy, a number of saints were dumped into jail and they were naturally filled with acute anxiety as to their fate. On learning this, the Lord consoled the mendicants who hesitated to enter the city, by saying that the truly great ought not to be afraid.

परदुःखप्रणाशाय सह्यं दुःखं महात्मभिः ।
धर्म एव महांस्तेषां देहगेहविचेतसाम् ॥ ५ ॥

5. "In the face of danger saints should voluntarily court miseries in order that others might be delivered of theirs. Since saints have no attachment to body and home they can easily take on such an altruistic task.

आत्मा नित्योऽस्ति देहस्तु नश्वरो नश्यति ध्रुवम् ।
न शोच्यो ज्ञानिभिः कार्यं स्वधर्मस्यानुपालनम् ॥ ६ ॥

6. "Though the body is transitory and bound to be destroyed sooner or later, the soul is permanent and imperi-

shable. Therefore, the learned ought never to shirk duties because of fear."

श्रुत्वैतद् वर्णिवाक्यं ते साधवो विस्मयं गताः ।
निर्भया हरिणा प्रोक्तं प्रययुर्भूपसन्निधौ ॥ ७ ॥

7. The mendicants felt much relieved on hearing this from the Lord. Now trusting the Lord fully they shed their fear and agreed to visit the ailing king in the company of the Lord.

श्रीशदर्शनतः सद्यो गतमानमदो नृपः ।
आसनं प्रददौ श्रेष्ठं प्रार्थयामास प्राञ्जलिः ॥ ८ ॥

8. When the king saw Shri Hari, he was instantaneously and completely divested of his pride and haughtiness, and humbly offered Him a seat of honour by his side. He prayed to Him, with folded hands and bowed head, as follows :

भवदागमनं स्वामिन् पापहत्यै सुखाय च ।
तापत्रयसुतप्तं मां वितापं कुरु तापहन् ॥ ९ ॥

9. "O Lord, You are the deliverer of people from miseries. Your advent here is a harbinger of bliss. I am afflicted by bodily, mental and spiritual pains. Be pleased to cure me.

रोगग्रस्तं च मे देहं निरोगं सत्वरं कुरु ।
तच्छ्रुत्वा वचनं तस्य हरिराह स्मयन् नृपम् ॥ १० ॥

10. "My body is in the throes of agony caused by an incurable disease. Please relieve me of my malady without any delay." When the Lord heard this He smiled affectionately and said :

प्रारब्धवशगो जन्तुः सुखं दुःखं च सर्वदा ।
प्राप्नुयान्मोहतो देही नैवात्मा प्रकृतेः परः ॥ ११ ॥

11 Each one is subject to Fate in accordance with which pleasure and pain are to be enjoyed and suffered Do remember that it is the body which suffers The soul is beyond both these and is above Maya All happiness and misery have at their roots mental infatuation

देहगेहातिसक्तस्य प्राणिनो न प्रतिक्रिया ।
दुःखनाशाय राजेन्द्र विना भोगेन कर्हिचित् ॥ १२ ॥

12 'For a person who is attached to body and home there is no escape from suffering It follows that non attachment is the only way to be free from misery

उपायान् कुरुते कश्चिद् देहत्यागेऽतिकष्टता ।
अन्तरायवशो भूत्वा दीर्घकालं स जीवति ॥ १३ ॥

13 "Should one try to commit suicide with a view to escaping from one's destined misfortunes far from succeeding in it one meets with more obstacles and, on the contrary, prolongs one's miserable life on the earth much longer

निश्चयेन हि भोक्तव्यं कृतं कर्म शुभाशुभम् ।
ज्ञानिभी रागीभिश्चैव यावज्जीवं परेच्छया ॥ १४ ॥

14 "Irrespective of whether one is learned or not and whether one is attached to the world or not, one has to suffer the fruits of one's past actions according to the dictates of Fate

भगवद्भक्तियुक्तस्य शुद्धज्ञानसुचेतसः ।
दुःखं यच्छूलशय्यायाः कण्टकेन हि नश्यति ॥ १५ ॥

15 "A devotee of God is endowed with purity of mind and consciousness Even if such a one is destined to suffer death by being tortured with iron pikes piercing his body, such punishment is commuted to the slight pain of a thorn-prick, provided he has earned the grace of God

न नाशः सर्वथा तस्य दैवप्राप्तस्य कर्मणः ।
श्रद्धयैव हि भोक्तव्यं नान्यथा भवति क्वचित् ॥ १६ ॥

16 "Otherwise, there is no possibility of avoiding the destined fruits accrued on account of past actions, and therefore, one must ungrudgingly and bravely bear them

श्रूयतां मे वचो राजन् सावधानतया सदा ।
अगस्त्यो वै महानासीन् मुनिवर्यस्तपोनिधिः ॥ १७ ॥

17 "O King, listen to what I say There was a great sage called Agastya who was an embodiment of the spirit of austerity

पीतस्तेन समुद्रोऽसौ महद् दुःखमवाप्तवान् ।
तस्य दुःखं निराकर्तुं न क्षमाः सर्वदेवताः ॥ १८ ॥

18 "When he swallowed the entire ocean in one sip, it was deeply hurt and all the deities together could not help it

विष्णुर्लक्ष्मीपतिश्चैव कल्पद्रुमतवासवः ।
चन्द्रधर्ता महादेवो मैनाक उदरे स्थितः ॥ १९ ॥

19 "Neither Vishnu, the Lord of the Goddess of Wealth, nor Indra who possesses the legendary wish fulfilling tree nor Shiva who wears the moon on his head nor the mount Mainaka which had once sought refuge in the ocean, could help in alleviating the suffering of the ocean.

यदा चन्द्रः क्षयं रोगमाप्तवान् शीतलोऽपि सन् ।
स्वयं पीयूषयुक्तोऽपि दुःखं सेहे समागतम् ॥ २० ॥

20. "The moon which is subject to waning has to endure the gradual decrease in its lighted surface as if it were suffering from tuberculosis, though itself full of nectar and coolness.

श्रीमाञ्शङ्कर आचार्यः शक्तिमानपि बुद्धिमान् ।
शरीरस्थं महारोगं भुक्तवान् स भगंदरम् ॥ २१ ॥

21. "Though Shankaracharya possessed great intelligence and extra-ordinary powers, he was helpless and had to endure the extremely painful fistula from which he was suffering.

अवश्यं भावि भावानां भोक्तव्यं सर्वतः सदा ।
ईश्वरेच्छापरेणैव प्राणिना हसता मुदा ॥ २२ ॥

22. "All beings have to undergo whatever is destined for them by the will of God, and since there is no alternative they must bear it without complaining.

शास्त्रोक्तसाधनतो वा परेशकृपया तथा ।
सतामनुग्रहो वा स्यात् तदा दुःखं विनश्यति ॥ २३ ॥

23. "Misery can only be avoided by strictly following the teachings of the Scriptures or by the grace of God or by the blessings of saints.

मन्त्रतन्त्रौषधादीनि प्रारब्धं नो हरन्ति वै ।
राजंस्त्वयैव सोढव्यं दुःखं प्रारब्धतः स्वयम् ॥ २४ ॥

24. "Misery can never be averted by chanting hymns, indulging in witch-craft or swallowing medicine. O King, you must yourself endure the miseries decreed for you by your Fate."

ईश्वरो मिलितः साक्षादयं भाग्यवशान्मम ।
निश्चित्य शरणं प्राप्तं दयादृष्टिं चकार सः ॥ २५ ॥

25. When he heard this frank and yet soothing speech of the Lord the king wondered whether this was God Himself who had come to him as a piece of his good fortune, and sought refuge in Him who was looking at him with compassion.

जलं पीत्वा ददौ शेषं राज्ञे दुःखहरो हरिः ।
तत्क्षणाद् रोगमुक्तोऽसौ तुष्टाव प्राञ्जलिः प्रभुम् ॥ २६ ॥

26. Shri Hari who is the deliverer of beings from misery gave the ailing king some water of which He had partaken a little. No sooner had the king drunk it than his disease vanished. He then praised Lord Shri Hari gratefully.

रसायनमयी शीता परमानन्ददायिनी ।
नानन्दयति कं नाम साधुसङ्गतिचान्द्रिका ॥ २७ ॥

27. "A saint's company is soothing and pleasing to the soul as if it were a potent tonic to the enfeebled self. Who would not be comforted and delighted in such a saint's company, which resembles in its effects a refreshing rest in moonlight?

अद्य मे जीवितं धन्यं कुटुम्बं च तथा कृतम् ।
सनाथोऽहं शुभं कृत्वा दर्शनं नाथ दुर्लभम् ॥ २८ ॥

28. "Today my family and I have been blessed by Your holy and purifying sight which is so rare. I feel that henceforth we shall have a benevolent protector to guard us against all evil.

अहो मे वर्तते पुण्यं भुवि चात्र न संशयः ।
पवित्रस्य द्विजश्रेष्ठवर्णिनो दर्शनं कृतम् ॥ २९ ॥

29. "Some meritorious deed in my past life must have brought this boon of the sight of the Most High and the best Brahmin Celibate.

धन्यं तस्य गृहस्थस्य जीवनं यत्र मुक्तिदाः ।
साधवः स्वयमागत्य पावयन्ति शुभाशयाः ॥ ३० ॥

30. "Blessed indeed is the one to whose house the saintly, who are capable of leading people to liberation, come uninvited out of pure benevolence.

कामगौः कल्पवृक्षो वा कौमुदी शुभकर्म च ।
अयस्कान्तो मणिश्चैव न साधोस्तुलनामियात् ॥ ३१ ॥

31. "Kamadhenu and Kalpavraksha, the legendary cow and tree capable of fulfilling all our desires, moonlight, a noble deed, a priceless jewel — all these even in combination cannot stand comparison with a saint.

एते सुखं धनं चैव यच्छन्ति भौतिकं सदा ।
मोक्षस्तु पूजया सम्यग् भवादृशतपस्विनः ॥ ३२ ॥

32. "At best all these can give only earthly wealth, but it is the saints like You who can grant liberation when You are pleased with our devotion.



The king, at the instance of Lord Nilkanth, frees the medical Practitioners



The king giving the gift of an elephant to a Brahmin who turns black by accepting it

See page 224 Verse 5

† अधमोद्धारक स्वामिन् ददामि वाञ्छितं तव ।
मद्भक्त्या ध्रियतां शीघ्रं सफलं जीवितं मम ॥ ३३ ॥

33. "O Lord, You are the Uplifter of the mean and the sinful. I am only too willing to give as an humble offering anything within my power which You may be pleased to name, so that my life may become blessed.

अहो अद्य महद् भाग्यं वर्तते धरणौ मम ।
सन्तः स्वयं समागत्य रोगं मे नाशयन्ति हि ॥ ३४ ॥

34. "I am indeed the most fortunate one on the earth because a saint has chosen to come to my palace to cure me of my malady."

† उवाच वर्णी नहि मे प्रियं सुखं
यल्लौकिकं नश्वरमत्र भोगजम् ।
रुद्धास्त्वया साधव ईप्सितार्थतः
सम्पूज्य मुक्तान् कुरु मे वरो मतः ॥ ३५ ॥

35. The Lord replied: "The worldly pleasures, which accrue from the ownership of objects and which are but transitory, are not dear to Me. However, if you insist on giving Me something, My most cherished desire at the moment is to secure the release of the ascetics imprisoned by you. I want nothing else."

* सुखं सदा यच्छति नीलकण्ठो
जनाय भक्त्या किल निर्मलाय ।
देवेन्द्रवर्यैः समु पूजितः स
दयानिधानं वरवर्णिवेषः ॥ ३६ ॥

† *Indravajra Metre*   * *Upendravajra Metre*

36. May Lord Nilakantha, who had donned the attire of a celibate and who was worshipped by the King of the deities and who is the ultimate fountainhead of compassion, bestow eternal bliss on those purified by *devotion to Him.*

इति श्रीहरिवनविचरणकाव्ये चतुर्दशः सर्गः ॥

End of Canto XIV of "The Poem of Shri Hari's Epic Journeys through the Forests".

† रोगनाशनविशक्तयतीनां राजभीतिविनिवारणकर्ता ।
वारिपानविनिनाशितरोगः श्रीहरिर्हृदि गदं हरतात् सः ॥ २८ ॥

XXVIII. May Shri Hari, who delivered from the king's wrath the ascetics who had failed to cure him, who Himself cured him *by giving him the residue of water* sipped by Him, eradicate the evil desires from my heart.

इति चतुर्दशः सर्गः

: END OF CANTO XIV :

† *Rathoddhata Metre*

—: पञ्चदशः सर्गः :—

† राज्ञे स चाहोभयमुक्तिरूपे ख्रिस्तीयधर्मस्य सुतत्त्वसारम् ।
राजाऽभवच्छिष्य उदारमूर्तेर्हरेः कथा पञ्चदशेऽत्र चोक्ता ॥२९॥

XXIX. Shri Hari explains to the king two kinds of liberation and also the tenets of Christianity; The king becomes a disciple of Shri Hari — an Incarnation of Generosity.

आज्ञप्तो नृपतिः सर्वान् संरुद्धान् पूजयन् सतः ।
यथेष्टं गमयामास बभूव हरिसेवकः ॥ १ ॥

1. As commanded by the Lord, the king set free all the ascetics imprisoned by him. He paid due respects to them, and said that they were free to go wherever they liked. He himself became a devoted servant of Lord Swaminarayana.

शिष्योऽस्मि भवतो ब्रूहि ज्ञातुकामाय मेऽनघ ।
जीवन्मुक्तस्वरूपं यद् विदेहमुक्तलक्षणम् ॥ २ ॥

2. He prayed to Shri Hari, "I am Your humble disciple. O Sinless One, I wish to know the distinguishing characteristics of a 'Jivanamukta' (i.e. one who attains liberation during one's lifetime) and also of a 'Videhamukta' (i.e. one who reaches that still higher stage of spirituality at which one is unconcerned with and unconscious of bodily pleasures and pains). Kindly enlighten me on this subject, O Lord.

† *Indravajra Metre*

प्रसन्नो भगवानाह तस्मै तल्लक्षणद्वयम् ।
यज्ज्ञात्वा साधका यान्ति भगवल्लोकमञ्जसा ॥ ३ ॥

3. The Lord explained to him the attributes of both, — a knowledge of which can easily lead seekers to His abode.

जीवन्मुक्तस्य हृदयं निवृत्तं लोककार्यतः ।
बहिर्वृत्त्या प्रवृत्तं स्यादहंतां ममतां विना ॥ ४ ॥

4. "The heart and mind of a Jivanamukta are withdrawn from all worldly activities. Whenever he is ostensibly engaged in external activity, it is always without any selfish sense of 'Thine and Mine' and without any attachment.

विदेहमुक्तो जगद्वृत्तौ बाह्यतोऽन्तःकरणेन च निवृत्तो वर्तते, दृश्यजगतः प्रतीतिस्तूभयोरपि समानैव तथापि सुखप्रापकेन्द्रियसाधनानि स्ववशीभूतानि जगदनुभवार्थमङ्गीकुरुते जीवन्मुक्तः ॥ ५ ॥

5. "A Videhamukta, on the other hand, does not engage himself in any worldly activity — external or internal. The perception of the external world is the same in the case of both; but the former does employ the means of the sense-organs for illusory pleasures, in order to augment his experience of the cognized world. However, in contradistinction to ordinary people, his sense-organs are completely under his control.

विदेहमुक्तस्तु जगत्सुखप्रदसाधनानि तज्जन्यापयसुखं चापहाय स्वरूपानुसन्धानरूपसुखं गृह्णाति, एवं हि

हठयोगेन जगदनुभवमकृत्वा केवलमुपास्यस्वरूपस्य साक्षात्कार-
पूर्वकं परं पदं प्राप्नोति ॥ ६ ॥

6. "A Videhamukta renounces both the senses and their pleasures. The only 'pleasure' he cares for and wants is that which flows from meditation upon the Lord and the contemplation of the nature of the soul. By practising Hatha Yoga and disentangling the self from the world, he seeks after the realization of the Lord through meditation

जीवन्मुक्त आग्रहरहितः सन् जगदनुभूय शनैर्हेयत्वेन त्यजन्
मनोवृत्तिं स्वरूपानुसन्धाने नीत्वा ध्येयस्वरूपसाक्षात्कारपूर्वकं
मोक्षं लभते ॥ ७ ॥

7. "A Jivanamukta remains in this world, but aloof and detached. He holds the world worthy only of renunciation and, in fact, renounces it progressively. Thus he directs all his instincts, urges and faculties towards the contemplation of the real nature of the soul, and ultimately attains liberation through the realization of the Vision.

यथा कश्चिदन्धो द्रष्टा च संगीतं शृणुतस्तयोर्द्रष्टा संगीतकर्तुः
सौन्दर्यं हस्तपादादिचालनं पश्यन्-शृणोति, अन्धस्तु सौन्दर्या-
दिकं श्रवणविपये व्यवधानं विना केवलं श्रुत्वैव सानन्दो
भवति ॥ ८ ॥

संगीतश्रवणं तु द्वयोरपि भवत्येव। तथाहि विदेहमुक्तो जगद-
नुभवं हित्वा केवलं स्वरूपनिष्ठत्वाज्जीवनमुक्तात् प्रशस्यतरः
(श्रेयान्) अस्ति ॥ ९ ॥

8 and 9. "When *two persons, one blind and the other* normal, attend a musical performance, the former having no distractions enjoys it with his total attention riveted on it; the latter cannot concentrate on listening because he has also to watch the beauty of the singer, and the actions of the players. The blind person derives the maximum pleasure from solely listening to it, though the faculty of hearing is the *same* in both of them. Similarly, a Videhamukta is more deeply absorbed in meditation on the form of the Soul or upon the Lord, and hence he is more praiseworthy than a Jivanamukta.

किं च तीव्रवैराग्यमन्तरा जगति स्त्रीपुत्रैश्वर्यादिका मिथ्यैषणा यदि सम्भवेत् तदा मोक्षहानिभयं सर्वेषां वर्णाश्रमधर्मिणां स्यात् ॥ १० ॥

10. "A serious stumbling block continues to hinder the *progress to salvation* — for people of all castes and of all walks of life — as long as false desires for spouse, progeny and material prosperity are entertained and until a strong sense of renunciation is developed.

अतः प्रथमतो जीवन्मुक्तिदशामनुभूय सर्वसौख्यं दुःखमेवेति निश्चित्य सर्वैषणारहितो विदेहमुक्तदशां गृहीत्वा निर्भयो भूत्वा मोक्षं लभते ॥ ११ ॥

11. "Therefore, one ought to aim first at attaining the state of a Jivanamukta and realize that all the so-called pleasures and joys of the world are in reality only miseries. Diligently eschewing all such desires, one ought to reach the state of a Videhamukta. Free from fear, doubt and desire, one would attain final and complete liberation.

मुक्तिकोपनिषदि लिखितम्—
सरूपोऽसौ मनोनाशो जीवन्मुक्तस्य विद्यते।
अरूपस्तु मनोनाशो विदेहमुक्तिगो भवेत्॥ १२॥

12. "It is stated in the 'Muktikopanishad' that in the case of a Jivanamukta, destruction of the mind is destruction of the form, and in the case of a Videhamukta, it is destruction of the formless also. It is similar to the difference between the roasted seed that only loses its productivity, and consumed grain that also loses its form.

नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकृत्यं गुरुकर्णधारम्।
मयानुकूलेन नभस्वतेरितं
पुमान् भवाब्धिं न तरेत् स आत्महा॥ १३॥

13. "In the unending cycle of birth and rebirth, being born as a human is very rare indeed for a soul. It may be millions and millions of years before one is born as a human being. With the special advantages of human existence, such as the possession of the faculty of speech and of discrimination, this life can be compared to a strong, safe boat in which one can cross over the troubled sea of mundane existence into salvation. The Lord says in 'Shrimad Bhagwat', 'When one foolishly ceases to be vigilant enough to avail oneself of the ideal conditions for final release, such as a boat in the form of human life, a competent sailor in the form of a preceptor and favourable wind in the form of God, one can only be termed the merciless slayer of one's own soul'.

अतो हे राजन्, त्वमपि स्वधर्मस्थो जगज्जालमनुभवञ्ज्ञान-

दृष्ट्वा सर्वं नश्वरं दुःखमयं चेति मत्वा वितृष्णश्चेन्निर्वाण-मेष्यसि ॥१४॥

14. "Therefore, O king, you can attain liberation by doing your duties scrupulously and thoroughly, by realizing that the world is full of snares and entanglements, and also by knowing that everything in it is transitory and breeds miseries alone, and by renouncing desires."

तन्निशम्य हृष्टो राजा खिस्तधर्मस्वरूपं पप्रच्छ । तद् भगवानाह । शृणु नरपते ! तदनुयायिनो निरंजनं निराकारं ज्योतीरूपमीश्वरं मन्यन्ते ॥१५॥

15. The king was thrilled with ecstatic elation at hearing this, and prayed to the Lord to explain to him the essentials of Christianity. The Lord said, "Christians worship God — the Faultless, the Formless and the Lustrous.

इशुसंज्ञं कञ्चिन्महापुरुषमीश्वरपुत्रं ध्येयं च मत्वा तत्कृत चरितानि गायन्ति ध्यायन्ति च बाईबलनामकग्रन्थवचनान्यङ्गी-कुर्वन्ति ॥१६॥

16. "They hold Jesus, the Son of God, to be worthy of contemplation. They muse on and sing of his glorious deeds, and mould their acts in conformity with the precepts of the Bible.

सत्यभाषणमेव कार्यं न कदाचिदपि स्वार्थानुरूपं मिथ्या वक्तव्यम् । चौर्यं व्यभिचारादिकं च दुष्कर्म नाचरणीयं श्रेयस्कामैर्जनैः ॥१७॥

17. "They are exhorted to tell the whole truth; never to tell a lie just to serve their selfish ends. They are enjoined to keep away from adultery, stealing and other wicked acts, if they aspire for spiritual welfare and progress.

कयामतसंज्ञे वासरे इशुरीश्वरयुत आगमिष्यति ।
मानवसेवकानीश्वरो रक्षिष्यति तद्भिन्नान् नाशयिष्यति ॥१८॥

18. "The advent, on the Judgment day, of God accompanied by Jesus is promised for the protection of those who have served humanity. The rest, they are warned, would be destroyed.

होलीघोष्टं पिता पुत्रश्चेति त्रिकं ।
माननीयमभेदेन तेषां त्रयाणां पूज्यत्वं च ॥ १९ ॥

19. "The worship of the Holy Trinity, consisting of the Father (i e. God), the Son (i e. Jesus) and the Holy Ghost (i.e. the Spirit) is enjoined. People should revere these three, knowing them to be really One in substance.

इशुर्मनुष्येभ्यो बोधनं दत्त्वा मृतोऽतस्तस्य ।
परोपकारिणो भक्तिः श्रेयस्करी सर्वेषां भवति ॥ २० ॥

20. "Jesus sacrificed his life preaching to mankind. Therefore, devotion to him who was a great philanthropist is conducive to the welfare of human beings.

क्राइष्टसंज्ञो महात्मा प्रेमतः सत्यार्थं प्रकाश्य प्राणान् मुमोच ।
तथैव ये केचित्तदनुकरणं कुर्युस्तदा ते महापुरुषा ज्ञानिनश्च भवन्ति ॥ २१ ॥

21. "The great Messiah gave his life for the sake of Truth, with compassion for all. Those who follow him will become enlightened.

अस्य धर्मस्य प्रथमं स्थानं पेलेस्टाइनदेशे जेरुसलेमनगरे बभूव। धर्माचार्यः "पोप" इति कथ्यते। नृपाः प्रजाश्च धर्माचार्यवशगा भूत्वा तत्कृतां शिक्षामपि स्वीकुर्वन्ति स्म ॥ २२ ॥

22. "The birth-place of Christianity is at Jerusalem in Palestine. Its religious head is called the Pope. Many kings and their subjects owed allegiance to him and accepted his edicts wholeheartedly.

बाइबलग्रन्थं धर्माचार्य एव वाचयति स्म। ईश्वरवत् तस्य महिमाऽवर्तत। देवालये सेन्ट "मरियम" पूजाविधिर्भवति ॥२३॥

23. "He alone read the Bible, and his importance and glory were like those of God for he was treated as God's representative on the earth. Mother Mary was worshipped in the churches with devotion.

उपदेशकाः साधवोऽविवाहिता आसन्। तथाविधाचार्याज्ञा अमन्यमानानां विरोधो जातः। विपक्षतया तेषां परस्परं युद्धेन मतभेदो जातः ॥ २४ ॥"

24. "In this faith those who preach are celibate-saints Those who refused to obey the orders of these preceptors unquestioningly voiced their protests. As a result of the evolution of separate groups, violent controversies arose and a war raged amongst them.

धर्माचार्यमतावलम्बिनो "रोमनकेथोलिकाः"- तद्विरोधिनः "प्रोटेस्टंटा" स्तदुभयभिन्नास्तु "ग्रीकाः" इति संज्ञाभेदिनो बभूवुः ॥ २५ ॥

25 "The loyal followers of the Pope were called Roman Catholics, those who opposed him were called Protestants The Greeks remained neutral and aloof

एतद्भेदत्रये इशुख्रिस्त एव पूज्योऽस्ति । धर्मसिद्धान्तः पृथक् पृथक् विद्यते । पूर्वोक्तभेदेभ्योऽन्येऽवान्तर भेदाः पञ्चाशदधिकशतद्वयमिता जाताः ॥ २६ ॥

26 "All these are at one in holding Jesus to be worthy of adoration, though their sectarian doctrines differ About 250 sub schools, other than those already named came into existence in course of time

रोमनकेथोलिका देवालये इशुजननीमरियममूर्तिं पूजयन्ति । अस्मिन् धर्मवर्त्मनि केचिज्जडवादिनश्चैतन्यवादिनश्च सन्ति ॥ २७ ॥

27 "The Roman Catholics worship in their churches the idol of Mary, the mother of Jesus Some in this faith are materialists and some others are spiritualists

केचित्तु–अष्टाङ्गयोगसाधननिष्ठाः केचनात्मज्ञानपराः केचन वेदान्तज्ञाननिष्ठाश्च वर्तन्ते ॥ २८ ॥

28 "Some have faith in Yoga, some are interested in knowing the true nature of the Soul and some others in the study of philosophy.

केचिदिशोः-जिससक्राइष्टस्य प्रभुत्वं न स्वीकुर्वन्ति । केचन वाइबलग्रन्थमीश्वरकर्तृकं केचन मनुष्यकर्तृकं च जानान्ति ॥२९॥

29. "Some do not agree that Jesus was God. Some believe that the Bible is the work of God, while some others hold it to have been written by human beings.'

सेन्ट जेम्स – सेन्ट पिटर – सेन्ट जुद – सेन्ट ज्होनैरिशु-शिष्यैर्यहुदिधर्मानुसारेणोपदेशो लिखितस्तं सेन्टपोलः सेन्टमात्थ्युश्च स्वकीयाभिप्रायेण संवर्ध्य वाइवलं चक्रतुः ॥ ३० ॥

30. "St. James, St. Peter, St. Jude, St. John ond other disciples of Jesus Christ wrote out their preachings in conformity with Judaism. Later on, St. Paul, St. Matthew and others added to and interpreted these preachings according to their own beliefs; thus the New Testament of the Bible came into existence.

सृष्ट्यारम्भे परमात्मा – आकाशपृथिव्यौ ससर्ज । भूमि-र्निम्नोन्नता – असमा – अभवत् सर्वत्रान्धकाराच्छादनमभूत् । अव्यक्तजलस्तरेष्वीश्वरीयचेतनसञ्चरणमासीत् । तदा परमात्मा तेजोऽसृजत् ॥ ३१ ॥

31. "At the beginning of creation, God first made the sky and the earth. The earth was all pits and protrusions, engulfed by total darkness. The Divine Consciousness then covered the surface of waters. Then He created light.

परमेशस्तेज ऐक्षत, तदन्धकारात् पृथक् चकार । परमेशः प्राह । आकाशस्याधो वारि समूहितं भवतु । तत्र शुष्का

खरस्वभावा पृथ्वी चास्तु । सा तथोद्भूता, सा पृथ्वी–
अभवत् । अथ सप्तमेऽहनि परमेशेन निवृत्तिर्लब्धा ॥ ३२ ॥

32. "The Lord saw light and separated it from darkness. He commanded, 'Let water collect under the sky and let there be dry and hard earth'. This is how land was created. On the seventh day after He began to create, the Almighty retired for rest.

चेतनेश्वरेणेद सर्वं सृष्टं, तेन तुर्याकाशस्थितेन स्वस्वरूपं मानव-
जातं रचितम् । स निरवयवो व्यापकागोचरोऽपि स्रष्टा
सुरचितवान् । कुचरितस्तु मानवः कपूयाचरणो नेक्षते तमीशम् ।
तत्कपूयाचरणानि त्यजत । सुकर्मा मामीश्वरं वेत्ति । दुष्कर्मा
नेक्षते माम् । अत एवेश्वर एव द्वेधाऽभवत् । नरश्च नारी
चेति । तदुपासस्व ॥ ३३ ॥

33. "The all-and-ever-awake God created everything. Residing in the highest heaven, He created man after His own image. Though invisible He is omnipresent. All the good things are created by Him. Whatever is bad or evil occurs through and in man. As he is evilly disposed, he cannot see God. Therefore one should desist from evil. The Lord says, 'Only those performing good deeds can know Me. My sight and knowledge are forbidden to evil-doers'. One should, therefore, worship Him constantly.

ईशो मानवजातं सृष्ट्वाऽऽह – भवन्त ऐक्यभावा मा
मिथो दुःखमनुकुर्वन्तु । ईश्वर आद्यमानवमसृजत् । ईवं चासृजत् ।
'ईव्' सर्वचेतनजननी – अभूत् । सा मायेति ॥ ३४ ॥

34. "After creating mankind, God said, 'You are all one. Do not behave in a way that would cause unhappiness to

others' He created Adam, the first man, and Eve, the first woman who became the mother of all that was sentient This Eve is verily Maya

ईश्वरपुत्र ईशानः स्वजननीलग्नपूर्वमेवाभवत् ।
स जनान् पापतो मोचयामास ॥ ३५ ॥

35 "Jesus, the Son of God, was born of immaculate conception He delivered people from sins

दिव्या वागुवाच । ईशानोऽयं मम पुत्रवत्सलः ।
तमहं चार्वभिलष्यामि । तेनाहं प्रसन्नो भवाम्यपि ॥ ३६ ॥

36 "At the time of his birth a divine voice declared, 'This Jesus is My beloved son I love him immensely I am extremely pleased with him

हे परेशानुगा ईश्वरमर्चयन्तु । तद्भक्तिं कुर्वन्तु । अथापि-
आविद्यका मानवास्तथा न चक्रुः । बाईबले च दशधा धर्मा
आदिष्टाः ॥ ३७ ॥

37 "'O My devotees, worship Me and pray to Me' Still ignorant people do not heed these words The Bible contains the Ten Commandments

ईशुर्देवो भवत्येको भक्तिस्तस्य सुखावहा ।
नापत्कालेऽपि देवस्य प्रतिज्ञावाद ईर्यते ॥ ३८ ॥

38 "There is but one God Devotion to Him leads to happiness and welfare One ought not to swear by God — even in great distress

भानुवासर एवास्य समाराधनमिष्यताम् ।
पितरौ पूजनीयौ च न कश्चिदपि पीडयेत् ॥ ३९ ॥

39. "There should be a special prayer on Sunday. Parents should be revered and none should be harmed.

परदाराः परित्याज्या न च चौर्यं समाचरेत् ।
मृषा साक्षित्वमेवात्र धर्मे त्याज्यं न संशयः ॥ ४० ॥

40. "Shun adultery, and never steal. Do not bear false witness. These are the essential injunctions of Christianity.

परकीयं धनं दृष्ट्वा मोहमीर्ष्यां सदा त्यजेत् ।
तदाहर्तुं मनो नैव विधेयं भूतिमिच्छता ॥ ४१ ॥

41. "Covetousness and jealousy at the sight of the wealth of others ought to be avoided. One desirous of one's welfare should never even dream of taking away that which belongs to others.

परमेशपराभक्तिर्मोक्षदा चोन्नतिप्रदा ।
अन्यत् सर्वं मायिकं तद् भजेशानं हृदन्तरे ॥ ४२ ॥

42. "Ardent devotion to the Lord ensures liberation and makes one's life sublime. One should constantly contemplate and worship the Lord in one's heart, realizing that everything else is illusory."

* शुभं सुधावर्षि वचो यदीयं
सुनामधेयं वसुधावरेण्यम् ।
दयानिधानं भवभक्ति धन्यं
सुनीलकण्ठं शरणं प्रपद्ये ॥ ४३ ॥

* *Upendravajra Metre*

43. I seek refuge unto Lord Nilakantha, the Holy, whose sweet speech showers nectar, whose name is excellent and the best on the earth. He is the Ocean of Mercy. Even those who, while remaining in this world, worship Him, are blessed.

इति श्रीहरिवनविचरणकाव्ये पञ्चदशः सर्गः ।

End of Canto XV of "The Poem of Shri Hari's Epic Journeys through the Forests".

† साधवो विनिगडीकृतास्तथा भूपतिर्निजपदाश्रयीकृतः ।
ख्रिस्तहृच्च विशदीकृतं बहु सद्गुरुः स भगवांश्च माऽवतु ॥३०॥

XXX. May the Lord who caused the ascetics to be freed, who inspired the king to seek His refuge, who explained the cardinal doctrines of Christianity and who is the best Preceptor, protect me for ever.

इति पञ्चदशः सर्गः

: END OF CANTO XV :

† *Swagata Metre*

॥ श्रीशाय नमः ॥

—: षोडशः सर्गः :—

* चक्रे नृपं सीरपुरस्य सिद्धकान् गोपालदासं स ररक्ष शिष्यकान् ।
कुरूपविप्रं सुरूपं च षोडशे कामाक्षिकाशाक्तिमतप्रकाशनम् ॥३१॥

CANTO XVI :

XXXI. Shri Hari goes to Sirpur in Bengal and protects its king and some 'Siddhas' who become His disciples; He transforms an ugly Brahmin into a handsome one; He goes to the Kamakshi temple, and explains the essentials of the Shakti-cult.

इत्याश्राव्य नृपं ख्रिस्तसिद्धान्तं वृषनन्दनः ।
स्वस्वरूपस्य विज्ञानं दत्त्वा ह्येकोऽगमत् ततः ॥ १ ॥

1. After explaining the tenets of Christianity, the Son of Shri Dharmadeva revealed to the king His divine form. Then He resumed His onward journey.

देशे वङ्गालके सीरपुरमागतवान् मुदा ।
सिद्धवल्लभनामा यः स्वशिष्योऽभून्नराधिपः ॥ २ ॥

2. He reached Sirpur in Bengal, in a joyous mood Siddhavallabha, its king, soon became His disciple.

तेन द्वेषेण तत्रत्याः सिद्धकाः प्रददुर्भृशम् ।
सेवकस्य हरेः कष्टं गोपालाख्यस्य नित्यशः ॥ ३ ॥

* *Indravajra Metre*

3. Some so-called 'Siddhas' grew very jealous of the king's becoming an ardent disciple of Shri Hari. Out of sheer malice they persecuted one Gopaldas who, too, was a staunch devotee of the Lord.

रक्षणं कृतवांस्तस्य स्वशक्त्या दुष्टनाशकः ।
ननाश विद्विषः सर्वान् नीहारमिव गोपतिः ॥ ४ ॥

4. However, Shri Hari, the Destroyer of the wicked, protected Gopaldas with His divine powers. Even as the Sun dissipates mist, the Lord dispersed all his foes in no time at all.

वेदशास्त्रपुराणज्ञो वाडवस्तत्र लोभतः ।
हस्त्यश्वादिमहादानं जग्राह नृपतो बहु ॥ ५ ॥

5. *A greedy and unscrupulous Brahmin, though he was* well-versed in the Vedas, Scriptures and Puranas, used to extort gifts of elephants, horses and the like from many kings.

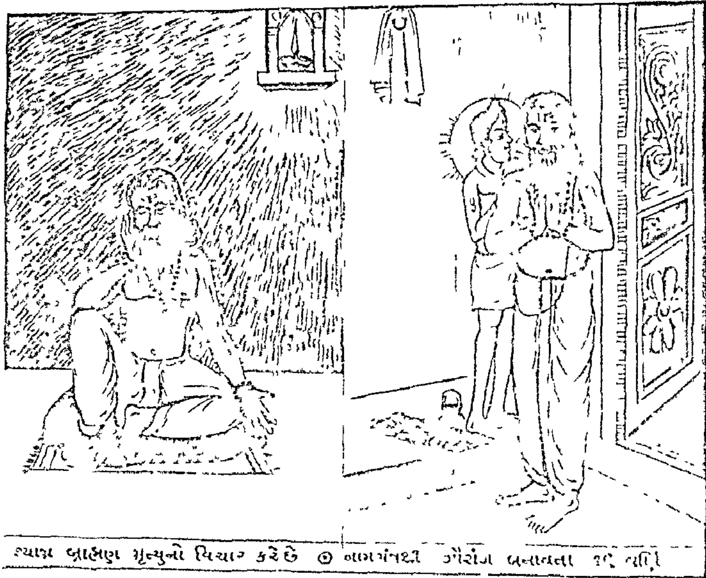
तेनाऽभूत् कृष्णवर्णोऽसौ निस्तेजाः कज्जलाकृतिः ।
विज्ञप्तो भगवांस्तेन स्वात्मनः शुद्धिमिच्छता ॥ ६ ॥

6. As a result, he had lost his inherent lustre and had become as black as soot. Desirous of purging his soul of evil, he prayed to Shri Hari to absolve him from all sins.

प्रणतार्तिहरस्तस्मै ददावष्टाक्षरं* जपम् ।
स्वकीयं दक्षिणे कर्णे द्विजस्य दोषशान्तये ॥ ७ ॥

7. The Lord, the Destroyer of the calamities of those who seek refuge unto Him, whispered in the Brahmin's right ear an eight-syllabled Mantra addressed to Himself.

* श्रीकृष्णः त्वं गतिर्मम ।



The Brahmin thinks of death. Lord Nilkanth Varni recites Nam-Mantra and the Brahmin turns into original complexion



અભિચાર પ્રયોગથી વડને સૂકવતો પિબેક.

Pibak drying a banyan-tree with the practice of Abichar-Mantra

श्यामवर्णं विहायाशु गौरवर्णो बभूव सः ।
दृष्ट्वैश्वर्यं महद् विप्रो हरेः शिष्योऽभवन्मुदा ॥ ८ ॥

8. No sooner had He done this than the Brahmin's body shed its black complexion and became fair once again. Witnessing the super-natural powers of the Lord, the Brahmin readily became His earnest disciple.

ईश्वरेण विना कोऽन्यः पापनाशक्षमो भवेत् ।
प्रायश्चित्ते कृतेऽशुद्धं चक्रे शुद्धं द्विजं तदा ॥ ९ ॥

9. Whoever but God can annihilate sin? The Brahmin, who could not wash away his sins inspite of his expiation and penance, was purged by the grace of God.

चतुरो वार्षिकान् मासान्–उषित्वा निर्गतस्ततः ।
परशुरामकुण्डं च गत्वा वटतलाश्रितः ॥ १० ॥

10. After staying there for the four months of the monsoon, He went to Parashurama Kunda and there sat under a banyan tree.

नीलकण्ठं द्विजः कश्चिदागत्य प्रणतो विभुम् ।
स्वकुलस्य च सिद्धान्तं पप्रच्छ विनयान्वितः ॥ ११ ॥

11. At that time a Brahmin came there and after reverently bowing to the Lord humbly prayed to Him to explain the doctrines of the sect which his family had followed

तच्छ्रुत्वा नीलकण्ठोऽसौ ब्राह्मणं चाह श्रीहरिः ।
सिद्धान्तं तव वक्ष्यामि शृणु मत्तोऽभिवाञ्छितम् ॥ १२ ॥

त्वया तु दक्षिणा शक्तिः पूज्यते नात्र संशयः ।
यया सर्वमिदं सम्यक् ततं विश्वं चराचरम् ॥ १३ ॥

12 and 13. In reply to his prayer, the Omniscient Lord replied: "I shall explain the doctrines of the sect of your ancestors, as desired by you. You have been worshipping the goddess known as 'Dakshina-Shakti' who, her devotees aver, pervades the entire universe, including both animate beings and inanimate objects.

मार्गं दक्षिणमाश्रित्य देवीं दक्षिणमार्गगाः ।
पूजयन्ति सदा त्वेवं पोडशोपचरैस्तथा ॥ १४ ॥

14. "The followers of this cult seek refuge unto the goddess, and regularly propitiate her with sixteen rituals.

पूजनं नवदुर्गाणां वटुमेकं च नित्यशः ।
कुर्वते प्रार्थनां तेपां स्वसुखाय शुभाय च ॥ १५ ॥

15. "They worship nine Durgas and one Batu everyday for gaining bliss and beatitude.

सर्वस्वरूपे सर्वेशे सर्वशक्तिस्वरूपिणि ।
पूजां गृहाण कौमारि जगन्मातर्नमोऽस्तु ते ॥ १६ ॥

16. "Their prayer runs as follows: 'O Virgin, O mother of the universe! You are capable of assuming all forms and are the goddess of all the world. All powers flow from you. We pay obeisance to you. Be pleased to accept our worship.

त्रिपुरां त्रिपुराधारां त्रिवर्पां ज्ञानरूपिणीम् ।
त्रैलोक्यवन्दितां देवीं त्रिमूर्तिं पूजयाम्यहम् ॥ १७ ॥

17. " 'We worship you, O goddess Tripura; you subdue the demon of that name. You are three years old, worshipped by the three worlds and are in substance all the three principal deities in one. You are, as it were, knowledge personified'.

इत्यादिमन्त्रयुक्तं च पूजनं कुर्वते च ते ।
मापपिष्टमयं त्वेकं पशुं कृत्वा सुपूजितम् ॥ १८ ॥
बलिदानं च तद् देव्यै प्रयच्छन्ति हि शाक्तकाः ।
ततो नवार्णवं मन्त्रं जपन्ति शक्तिकाग्रतः ॥ १९ ॥

18 and 19. "With these and such other hymns, they worship her. Her devotees also sacrifice to her kidney-bean-flour-paste shaped like an animal, well-decorated and annointed with ghee. Then they chant before her idol a nine-syllabled hymn.

सप्तशतीमयं पाठं प्रकुर्वन्ति दिने दिने ।
नवरात्रोत्सवं कृत्वा गीतानि शक्तितृप्तये ॥ २० ॥

20. "They recite the 'Saptashati' containing 700 verses, everyday. To propitiate her they celebrate the festival of Navaratra (i.e. the Festival of Nine Nights) with devotional songs and dances.

शक्तेरेव तु मुख्यत्वं शक्तिमद्गौणभावनम् ।
यथा कलौ गृहस्थानां गृहे भवति नित्यशः ॥ २१ ॥

21. "Her followers argue: 'Just as in families the womenfolk enjoy a more dominating status and commanding position in Kali Yuga, so is the goddess more important than God whose very Shakti (or Power) that goddess is'.

न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते ।
शिवेनापि गृहस्थेन सान्नपूर्णा सुयाचिता ॥ २२ ॥

22. "To show that the goddess is supreme they argue that there is a world of difference between a mere house and a home. 'It is the presence of a wife in it that entitles the former to be designated with the dignified title of 'home'. Even Shiva had on one occasion to beg of Annapurna, his wife, for food'.

शिवा ददाति मोक्षं हि न शिवः श्रीपतिर्न वा ।
नो ब्रह्मा न तु चैवान्यो देव्येका मुक्तिदायिनी ॥ २३ ॥

23. "They believe that it is neither Shiva nor Vishnu nor Brahma nor any other deity but the goddess alone who grants liberation.

शक्तेराधारताऽस्ति क्व विप्र संश्रूयतां त्वया ।
पुमांसं तु विना शक्तेरस्तित्वं नैव सिद्ध्यति ॥ २४ ॥

24. "But consider this carefully, O Brahmin. Who is the patron, the very fountainhead subsisting Shakti? Without the existence of God the very idea of Shakti is unthinkable;

सावधानेन पूज्योऽसौ नित्यः श्रीपुरुषोत्तमः ।
तेन वै प्राप्यते मोक्षस्ततः शान्तिः सुखं ततः ॥ २५ ॥

25. "Therefore, one ought diligently to worship Purushottama daily. That would ensure the attainment of liberation and bliss."

श्रुत्वातिहर्षितो विप्रो विहाय स्वमतं ततः ।
जग्राह वैष्णवीं दीक्षां श्रीशाज्ञां पर्यपालयत् ॥ २६ ॥

26. The Brahmin was extremely pleased on hearing this from the Lord. He renounced his faith and was initiated as a disciple and devotee of Lord Swaminarayana. Thereafter, he meticulously carried out Shri Hari's behests.

ततः प्रयातः कामाक्षीं तत्र चार्वाकसङ्गमः।
समभून्नास्तिको वेदनिन्दकोऽब्रूत वर्णिनम् ॥ २७ ॥

27. Then the Lord proceeded towards the temple of Kamakshi, and there met a sceptic who was an atheist and given to blaspheming the Vedas. The Cynic remarked:

श्रुतयो निर्मिता धूर्तैः परद्रव्यापहारिभिः।
अग्निहोत्रादिकं कर्म परं भारायते भुवि ॥ २८ ॥

28. "The Vedas are devised by the cunning who swindle others out of wealth. The religious ceremonies and rituals like offering oblations to Fire constitute a huge and unbearable burden to the common people.

परोक्षफलमाप्तुं च कष्टसाध्ये हि कर्मणि।
विश्वस्ता मन्दमतयः पुरुषार्थपरा न हि ॥ २९ ॥

29. "The dull-witted simpletons who are averse to making any effort rely on elaborate rituals to obtain fruit in the next world.

श्राद्धे पिण्डप्रदानेन तुष्यन्ति पितरो यदि।
गच्छतां दूरतो मार्गे न पाथेयप्रयोजनम् ॥ ३० ॥
स्वपुत्रैर्दीयमानं यद् गृहे भोज्यं च नित्यशः।
तद् भुक्त्वा पथिकास्तुष्टा जाताः किंस्विन्महीतले ॥ ३१ ॥

30 and 31 "If it were possible to satisfy our deceased ancestors by offering them 'pindas' during the Shraddha ceremony, there would be no need to carry any eatables with us on journeys For, can the hunger of travellers even on the earth be appeased by the offerings made by their offspring at home?

भुञ्जते स्वर्गता जीवाः क्षितौ दत्तं स्ववंशजैः ।
गृहेऽधोभागतो दत्तं गृह्णन्त्यूर्ध्वगतास्तदा ॥ ३२ ॥

32 "If it were possible for the departed souls now in the other world to eat food offered to them by their relatives on the earth, then it should also be possible for people on the upper storeys of a building to receive what is offered to them, through a ritual, by people staying on the lower storeys of the same building But obviously this is fantastic nonsense

न भवन्त्येवमादीनि वृथा शास्त्रक्रियाफलम् ।
श्राद्धं दानं जपं होमं न कुर्यात् कर्हिचिद् बुधः ॥ ३३ ॥

33 "Since such things cannot happen, the fruits promised by the Scriptures for the various rituals prescribed by them are mere moonshine Therefore, the wise should never perform Shraddha, should not give charitable donations, should not chant the Lord's name, nor should they offer oblations to the fire

अपरं च श्रूयतां भो वर्णिन् केषाञ्चित् परलोकगतिर्नास्ति,
देह एवात्मा न तु देहाभिन्नोऽतो गतिः कस्य नाम
भवेदिदं दृश्यं जगदनादिस्वभावसिद्धमतो न कार्यरूपम् ॥३४॥

34 "Moreover, O Celibate, there is no separate existence of a soul, apart and distinct from the visible body The body itself is the so called soul Therefore, the proposition

that after the death of the body the soul proceeds to the world-of-life-after-death is illogical and silly. The perceptible world is self-originated and is not the result of an external Cause like God.

world, nor is there an Apportioner of the fruits of our actions. Hence one should not fear the consequences of one's earthly deeds in the next world.

किं च प्रत्यक्षमेव प्रमाणं मान्यं नानुमानम्। दरिद्री धनवान् पुष्टः कृश इत्यादिभेदस्तु जगतः स्वभाववैचित्र्यं ज्ञेयम्। अयं मे देह इत्यपि भ्रान्तिरेव। न देहदेहिभेदो वास्तवः ॥ ३८ ॥

38. "Direct perception, and not inference, is the only infallible means of valid proof. Artificial distinctions between the rich and the poor, between the well-nourished and the emaciated, are at best a strange peculiarity of the world. The concept of a body, and of a soul indwelling that body, is also a mere product of the imagination. The statement 'This is my body' seems to imply that there is a soul indwelling that body, but this is only a delusion.

अतो देहेन यथेष्टाचरणे सर्वथा सुखप्राप्तिरेव स्वर्गः। देहे दुःखसंयोग एव नरकः, देहपातो मोक्षः ॥ ३९ ॥

39. "Therefore, heaven is nothing but the happiness obtained by the body living without any restraint and according to its own unfettered will and pleasure. Conversely, hell is nothing but the pain experienced by the non-satisfaction of our wants and desires. Stretching this argument further, it follows that the death of the body itself amounts to liberation.

लोकप्रियं नृपतिमीश्वरं मत्वा तदीयाज्ञा-
पालनमेव स्वधर्मस्तद्भिन्नोऽधर्मो विज्ञेयः ॥ ४० ॥

40. "There is no God other than a popular king, and righteousness and religion consist in obeying his commands; whatever is contrary to his edicts is immoral.

अस्मदीय चार्वाकमते–अर्थकामौ द्वौ पुरुपार्थौ मतौ ।
रोचनार्था फलश्रुतिर्नैव मान्या कर्मकाण्डभरयुता ॥ ४१ ॥

41. "The Charvaka cult, of which I am a follower, recognizes only two goals — acquisition of wealth and satisfaction of desires. It does not accept the Vedas and the other Scriptures which prescribe cumbersome rituals with a promise of tempting rewards.

अस्मिन् मतेऽपि देहात्मवादी, इन्द्रियात्मवादी,
प्राणात्मवादी, मनोमयात्मवादी चेति चत्वारोऽवान्तरभेदाः ॥४२॥

42. "There are four sub-schools of this cult: (1) Those who assert that the body itself is the soul, (2) Those who aver that the senses are the soul, (3) Those who contend that the 'Prana' or breath is the soul, and (4) Those who hold the mind to be the soul.

यावज्जीवं सुखं जीवेन् नास्ति मृत्योरगोचरः ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥ ४३ ॥

43. "We believe that since death is inevitable, one should enjoy oneself to the best of one's capacity as long as one lives. Once this body is consigned to the flames or is buried, one would not reappear here. So, till life lasts, why not enjoy in all possible ways?

लोकायता वदन्त्येवं नास्ति देवो न निर्वृतिः ।
धर्माधर्मौ न विद्येते न फलं पुण्यपापयोः ॥ ४४ ॥

44. "The adherents of this cult are called Lokayatas. They deny the existence of God. They do not believe that there is any real distinction between meritorious and evil deeds. To them the theory that one has to enjoy or suffer

the fruits of one's past actions is nonsense. The concept of liberation is not acceptable to them.

किं च पृथ्वी जलं तेजो वायुर्भूतचतुष्टयम् ।
चैतन्यभूमिरेतेषां मानं त्वक्षजमेव हि ॥ ४५ ॥

45. "Moreover, the conjunction of the elements of earth, light, air and water is the prime cause of consciousness. Direct perception is indeed the only sound means of proof.

पृथ्व्यादिभूतसंहत्यां तथा देहादिसम्भवः ।
मदशक्तिः सुराङ्गेभ्यो यद्वत् तद्वत् स्थितात्मता ॥ ४६ ॥

46. "Bodies and other objects come into being through the conjunction of these elements. Just as liquor is produced by the fermentation of its ingredients, so is sentience created by the compound of these elements.

अग्निहोत्रं त्रयो वेदास्त्रिपुण्ड्रं भस्मधारणम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥ ४७ ॥

47. "Bruhaspati, the author of this philosophy, holds that oblations to fire, the chanting of the Vedas, wearing religious marks on the forehead, are but the means of livelihood of those devoid of intelligence and manliness.

अग्निरुष्णो जलं शीतं शीतस्पर्शस्तथानिलः ।
केनेदं चित्रितं तस्मात् स्वभावात् तद्व्यवस्थितिः ॥ ४८ ॥

48. "By its very nature, fire is hot and water is cold. Similarly a gentle breeze is cool to the touch. From the different characteristics possessed by different things, we cannot logically infer that there is a Creator who made the world so variegated. It is all perfectly natural.

पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ॥ ४९ ॥

49. "If there is any truth in the belief that an animal sacrificed in Jyotishtoma goes to heaven, why does the performer of that sacrifice not kill his father?

मृतानामपि जन्तूनां श्राद्धं चेत् तृप्तिकारणम् ।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ॥ ५० ॥

50. "If the Shraddha ceremony, in fact, satiates one's departed relations, people carry food with them on journeys in vain!

यावज्जीवं सुखं जीवेद् ऋणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥ ५१ ॥

51. "How is the revival of the body for enjoyment of sensual pleasures possible, once it is reduced to ashes? Hence, one should extract the maximum enjoyment from one's life till it lasts. Even if one has to incur debts in order to fatten oneself (lit. drink ghee) one should not hesitate to do so.

ततश्च जीवनोपायो ब्राह्मणैर्विहितस्त्विह ।
मृतानां प्रेतकार्याणि न त्वन्यद् विद्यते क्वचित् ॥ ५२ ॥

52. "The funeral obsequies prescribed by Scriptures are nothing but the means of livelihood devised by Brahmins."

सिद्धान्तं नास्तिकं श्रुत्वा समाधिस्थं चकार ह ।
समागमफलं दातुं तं विप्रं श्रीहरिः स्वयम् ॥ ५३ ॥

53. Shri Hari patiently listened to the exposition of the philosophy of atheism, and then elevated its partisan to Samadhi, mercifully to bestow on him the bliss of a contact with Him.

समाधौ तेन विप्रेण दृष्टं सर्वं व्यवस्थितम् ।
स्वर्गो दृष्टोऽपवर्गश्च फलं वेदोक्तकर्मणाम् ॥ ५४ ॥

54. In this state, he was made to see the divine order and arrangement. He experienced the truth of the concepts of heaven and liberation, and realized that fruits of the rituals prescribed by the Vedas did exist.

समाधेरुत्थितो विप्रो नास्तिकः सुसमाहितः ।
जग्राह वैष्णवीं दीक्षां विहाय स्वमतं तथा ॥ ५५ ॥

55. When he awoke from the Samadhi, he forsook his beliefs and became Shri Hari's devotee in right earnest.

भक्तिमार्गप्रपन्नस्य भावना महती मता ।
समर्पणं हरौ सर्वस्यात्मनो जगदीश्वरे ॥ ५६ ॥

56. The sense of dedication of one's all to the Lord, of those who take to the path of devotion, is considered to be of supreme importance and extremely fruitful.

ज्ञानमार्गे गतानां च सर्वं त्याज्यमिति श्रुतम् ।
त्यागेऽपि भक्तिहीनानां सद्गतिर्नास्ति चोत्तमा ॥ ५७ ॥

57. Those who pursue the path of knowledge for liberation have to renounce everything. But even in a state of total renunciation, liberation is not possible unless it is perfected by devotion to Shri Hari.

निद्रितस्य च जीवस्य रक्षणं भगवान् सदा ।
जाग्रत् स्वयं दयालुत्वात् कुरुते नात्र संशयः ॥ ५८ ॥

58 The all and ever awake God is immensely merciful, and incessantly guards His devotees even when they are asleep

\+ अधरामृतमेवं च पाययित्वा प्रभुर्मुदा ।
उपदेशं ददानोऽसौ नीलकण्ठो रराज च ॥ ५९ ॥

59 Lord Nilakantha looked resplendent as He preached and made the ignorant drink the nectar of His speech

* सत्सङ्गाद् भवति हि साधुता खलानां
साधूनां नहि खलसङ्गतेः खलत्वम् ।
आमोदं कुसुमभवं मृदेव धत्ते
मृद्गन्धं नहि कुसुमानि धारयन्ति ॥ ६० ॥

60 The wicked are transformed into the noble by association with the saintly However, the saintly do not degenerate into the wicked by associating with them It is like the flowers staying close to earth — they impart their fragrance to it, but do not acquire its qualities

\+ धराय अमृतम् – धरामृतम् – तुच्छज्ञानम्
न धरामृतम् – अधरामृतम् – पूर्णज्ञानम् ॥

* *Praharshini Metre*

आगतांस्तत्र तत्साधून् मन्त्रतन्त्रादिभिः शठः ।
जित्वा शिष्यांश्चकाराशु स्वगृहेऽस्थापयच्च तान् ॥ ३ ॥

3. That rogue with his powers easily humbled the ascetics who chanced to come there, and kept them under virtual confinement as his 'pupils'.

आगतं वर्णिनं श्रुत्वा सहसाऽभ्येत्य रोषतः ।
प्राक्षिपन्मन्त्रशक्तिं स्वां सर्वशक्तिनिधौ हरौ ॥ ४ ॥

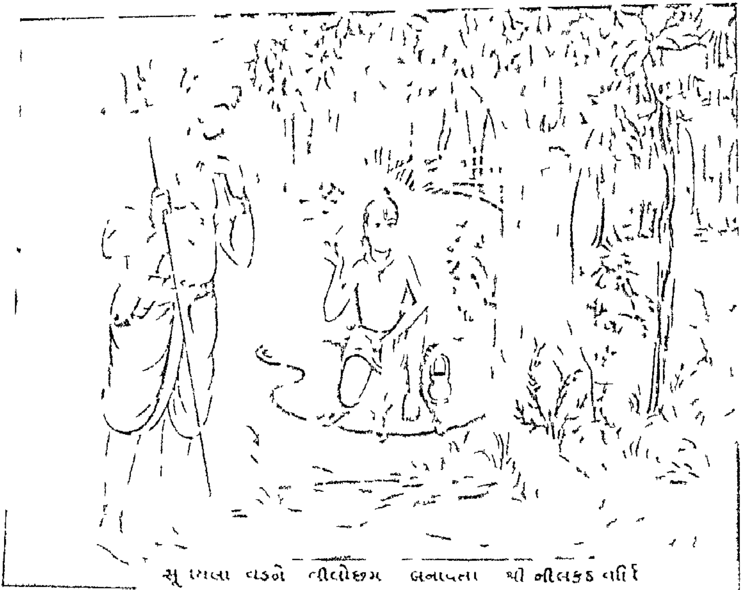
न शशाक वशीकर्तुं गजः केसरिणं यथा ।
नीलकण्ठाश्रितान् सोऽथ हन्तुकामः स्वमन्त्रतः ॥ ५ ॥

4 and 5. When he learnt that a great Celibate had arrived there, he arrogantly rushed to where He was. But unable to bear His glory, Pibek desparately tried to concentrate all his acquired mantric powers against Shri Hari. But the Lord was Himself the prime source of all powers. Consequently, just as an elephant cannot subdue a lion, Pibek could not overcome the Lord. Therefore, he tried to kill with his magical powers the devotees of Shri Hari.

रक्षिता हरिणा सर्वे न्यग्रोधः शोषितो रुषा ।
पिबकस्य बलं दृष्ट्वा जाताः सिद्धा भयातुराः ॥ ६ ॥

6. But surely the Lord protected all those who were with Him. Then Pibek in uncontrollable anger and utter desparation withered up a nearby banyan tree. When they witnessed such extraordinary power of Pibek, the ascetics were overwhelmed with fright and horror.

तच्छिष्या भवितुं मोहाद् बभूवुस्तत्परास्तदा ।
उवाच भगवान् प्रीतो धैर्यं मा त्यजतात्र भोः ॥ ७ ॥



સૂરતના તડકો નીતિધર્મ બતાવતા શ્રી નીલકંઠ વર્ણી



પરાજિત પિબક, શ્રી નીલકંઠવર્ણીના શરણે

Defeated Pibak surrenders to Lord Nilkanth Varni

न भवेत् स्वात्मनो नाशो न भेतव्यं महात्मभिः ।
कमण्डलुजलैर्वर्णी सिषेच वटवृक्षकम् ॥ ८ ॥

7 and 8. In the panic that followed they were even ready to become his disciples. But the Lord just smiled and comforted them saying: "Do not lose heart. The soul can never be destroyed, and so the wise ought never to be scared." Then He sprinkled the tree with the holy water from His gourd-bowl.

तत्क्षणात् समभूद् वृक्षो नवपल्लवसंयुतः ।
विमनाः पिवकश्चक्रे महामन्त्राभिचारकम् ॥ ९ ॥

9. No sooner had He done this than the tree revived into a fully blossoming one with fresh green sprouts. Pibek was naturally taken aback. Utterly disgruntled, he now used the deadliest of his mantras in an attempt to beat off his enemies.

नो चेलुः स्वासनात् सिद्धाः श्रीशगुप्ता हि केचन ।
मोक्षध्वंसकरीं क्षुद्रां विद्यामधिगतं द्विजम् ॥ १० ॥
कृपया बोधयामास सच्छास्त्रज्ञानमुत्तमम् ।
भूत्वा शान्तोऽपतन्नम्रः पादयोर्वर्णिनो रुदन् ॥ ११ ॥

10 and 11. But the ascetics who had by now picked up sufficient courage and who were the proteges of the Lord, did not budge an inch from their respective positions. Out of pity, Shri Hari imparted to Pibek knowledge of a very high order from the holy Scriptures; for till then he had acquired only plebian learning which actually constitutes a serious obstacle in the path of liberation. Pibek immediately became calm and serene, and with tears of repentence in his eyes, humbly fell at the sacred feet of the Lord.

स्मारं स्मारं स्वपापानि घोरकर्मोद्भवानि सः ।
पापहा पिबकं चक्रे स्वशिष्यं दोशशुद्धये ॥ १२ ॥

12. He could not help brooding over the flagitiousness bred by his evil deeds. The Destroyer of Sin accepted him as His devotee in order that the atonement for his viciousness might be completed.

कौलशाक्तमतग्रन्थं भस्मीभूतं चकार ह ।
अन्यथा तस्य बोधेन निन्द्यकर्मरुचिर्भवेत् ॥ १३ ॥

13. Pibek had in his possession a rare treatise on the *Kaula-Shakta sect. The Lord envisaged that a knowledge* of its contents would induce and goad the common reader to censurable deeds, and therefore caused it to be consigned to flames and to be reduced to ashes.

चमत्कारपुरे नागमतीह्रदाऽऽप्लवेन तु ।
भ्रातृस्वसृव्यभिचारशुद्धिः स्कान्दे प्रवर्णिता ॥ १४ ॥

14. "The *Skanda* Purana holds out the fantastic promise that even the heinous sin of illicit relationship between a brother and a sister can be washed away by a mere dip in the waters of Nagmati near Chamatkarpur.

तन्मूलं मतमेवास्ति चाज्ञानां मोक्षकारकम् ।
ततः प्रवर्तितं शाक्तं सिन्धे पश्चे च भारते ॥ १५ ॥

15. "The Shakta sect, which promises liberation to the ignorant and the simpletons, gradually spread to Sind and Western India. It was based on the *teachings embodied in* the *Skanda Purana*.

अथ पूर्वविभागेऽपि काल्याख्यानेन सोऽभवत् ।
महिषासुरनाशेन वीजं पल्लवितं ह्यभूत् ॥ १६ ॥

16. "In course of time it spread to the Eastern region also. Here its seed was sown by the popular legend of the destruction of the demon Mahisha by the goddess Kali. Gradually it had its share of widening sprouts.

चण्डी दुर्गा महाकाली शक्तिः सा पार्वती शिवा ।
कार्यभेदेन संज्ञाता स्कान्दे प्रवर्णितं तथा ॥ १७ ॥

17. "As shown in the Skanda Purana, the same goddess is variously known as Chandi, Durga, Mahakali, Shakti, Parvati and Shivaa, according to her various errands and missions.

पार्वत्या तपसा स्वीयकृष्णचर्मावतारितम् ।
सा कालीति प्रसंजाता कात्यायनप्रतापतः ।
अथ शुम्भादिनाशार्थं काली जाता कथान्तरे ॥ १८ ॥

18. "When the goddess being attracted to Lord Shiva practised severe austerities and acquired, in so doing, a deeply tanned complexion, she was given the name Kali (black). Similarly, she was given other names when she killed Shumbha and other demons.

पुराणे भारते वेदे शक्तयः सूक्तवर्णिताः ।
मायारूपा वर्णिताश्च शक्तयः श्रीहरेर्हि ताः ॥ १९ ॥

19. "In reality, these goddesses are the powers of the Lord and are in the form of Maya. They have been described in aphorisms in the Vedas, the Mahabharata and other Puranas.

अहं रुद्राय धनुरातनोमि
ब्रह्मद्विषे शरवे हन्त वा उ।
अहं जनाय, समदं कृणोमि,
अहं द्यावापृथिवी आ विवेश ॥ २० ॥

20. "'I place a mighty arrow on the bow of Rudra, the Destroyer, for annihilating the foes of the deities. I dissipate the vanity of people, and pervade both the earth and heaven.'

देवीभागवते देवीपुराणे सापि वर्णिता ।
मार्कण्डेयपुराणे च रामायणेऽपि वर्णिता ॥ २१ ॥

21. "She has also been described in Devi Bhagwat, Devi Purana, Markandeya Purana and in the Ramayana.

तामसाद् बलिभक्षाद्वै देवीरूपात् पृथक् परम् ।
मूलरूपं पवित्रं वै नियामकमितीरितम् ॥ २२ ॥

22. "The original and uncorrupted form of the goddess is holy and beautiful indeed. It is distinct from and much *superior to the popular image of an angry*, dreadful form devouring sacrificed beings.

कामिभिः स्त्रीस्वरूपा सा पूजिता कन्यकादिषु ।
वामा सा योगिनी ब्रह्म-खट्वा सा वर्णिता ततः ॥ २३ ॥

23. "The profligates who were deeply immersed in the sensual longing for the bodies of women sought to worship the goddess in Woman. The goddess was given names like Vama, Yogini and Brahmakhatwa.

महादेव्या भैरवात्मा त्वैकरस्यं समाश्रयेत् ।
जायतेऽतस्तदा सृष्टिर्योनिपूजा प्रवर्तिता ॥ २४ ॥

24. "When Bhairava, considered to be the Atma of Mahadevi, unites with the goddess, creation commences. To this idea could be traced the beginning of the worship of the female reproductive organ by some of her devotees.

विष्णुक्रान्ता रथक्रान्ता ह्यश्वक्रान्ता तथेरिता ।
कामाख्या चापि कामाक्षी त्रिपुरासुन्दरी ह्यभूत् ॥ २५ ॥

25. "The Shakti-worshippers divided the country into three artificial regions called Vishnukranta, Rathakranta and Ashvakranta where the worship of Kamakhya, Kamakshi and Tripurasundari respectively prevailed. The cult has its own separate Upanishads, like Tripura.

श्रीविद्याचार्यदत्तात्रेयागस्त्यादय ईरिताः ।
शैवाः पाशुपताः प्रत्यभिज्ञानिनस्तथाऽपरे ॥ २६ ॥

26. "There are two schools of Shakti-worshippers: Shri Vidya and Kaula. Dattatreya, Agastya and others were the chief Acharyas of the former, the sub-schools of which are Shaiva, Pashupata, Pratyabhijna and others.

शक्तेः सत्परिणामोऽस्ति जगन्मातृमयं ततः ।
मात्रुपास्त्या भवेन्मुक्तिर्मेशो मातृवशो मतः ॥ २७ ॥

27. "Her devotees hold that the world has been created by the goddess out of her Sat element. They believe that Mother goddess pervades the entire universe and that liberation can be attained by worshipping her with single-minded devotion. According to them God is subordinate to her.

शक्तिब्रह्मविमर्शात्तु विन्दुर्नादो ध्वनिर्जगत् ।
विन्दुनादौ च पुंनार्यावर्धनारीश्वरः शिवः ॥ २८ ॥

28 "The union of Shakti and Brahman produced a Bindu (Drop) which when expanded became Nada (Sound) That Nada was verily the first Sound in the Universe Bindu and Nada represent the male and female elements respectively Lord Shiva's Ardhanarishwar form is a combination of the two

श्वेतरक्तात्मकः कामः सोऽर्धनारीश्वरः शिवः।
लिङ्गयोनिस्वरूपो वै शिवः सुखकरः प्रभुः ॥ २९ ॥

29 "White and red, symbolic of the Passion, manifests itself in the Ardhanarishwar form This form combining in it the essential attributes of both male and female, is the one that bestows happiness on its devotees

मैथुनं मद्यमांसं च मुद्रा मत्स्यश्च मुक्तिदाः।
देवीचक्रं सुसेव्यं च पूजायां विप्रवर्णता ॥ ३० ॥

30 "Sexual intercourse, liquor, meat, fish and mudras (marks on the body) lead to liberation One ought to wor ship with the highest devotion the Devichakra (a symbol of the goddess) He who is a worshipper of the goddess, is to be considered a Brahmin, at least while he is so engaged, irrespective of his original caste

स्त्रियो देव्यो नरो देवा मैथुने ब्रह्मरूपिणः।
ब्रह्मरसप्रधानं च सामरस्यं हि मुक्तिता ॥ ३१ ॥

31 "All women are goddesses and all men are deities They assume the form of Brahman when they are engaged in sexual intercourse The sect recognizes the importance of the supreme pleasure derived from such a union, and even describes it as liberation in itself

इति शाक्तमतं विद्धि मूत्राशयपरं यतः।
वासनाभोगसम्पाद्य-जन्मदं न वरं, त्यज ॥ ३२ ॥

32. "You can see, O Brahmin, that the Shakti cult centres round the glorification of licentious indulgence in the gratification of base animal passions. Obviously there is nothing commendable in it, for, as it panegyrizes sexual enjoyment only, its practice leads to endless rebirths full of miseries."

इत्येवमुपदिश्यैव दिव्यं रूपं प्रदर्श्य च ।
शिष्यं तं वैष्णवं कृत्वाऽमोचयत् पापिनोऽपरान् ॥ ३३ ॥

33. After thus enlightening him, the Lord initiated him as His disciple. He manifested His divine form to him. The Lord then delivered others also from sinful ways.

पिवकं च समाधिस्थं कृत्वा दुर्गतिकान् सदा ।
कौलांश्च दर्शयामास श्रीहरिर्नरके स्थितान् ॥ ३४ ॥

34. Shri Hari elevated Pibek to Samadhi, and made him see the followers of the Kaula creed degraded to the lowest abyss of hell and there suffering terrible agonies.

पिवकेन विलोक्यैतद् घनश्यामस्य दिव्ययोः ।
पतित्वा पादयोः सम्यक् क्षमायाच्ञा कृता तथा ॥ ३५ ॥

35. *When he saw all, Pibek humbly fell at the holy feet* of the Lord and begged for forgiveness.

कौलमते च मान्यानि पुस्तकानि तु तद्गृहे ।
तानि सर्वाणि शास्त्राणि भस्मीकृतानि वर्णिना ॥ ३६ ॥

36. Shri Hari ordered all treatises stored in Pibek's house and regarded as authentic amongst the adherents of the Kaula cult, to be burnt immediately.

ततो निर्गत्य सम्प्राप्तो नवलक्षनगं शनैः ।
नवलक्षमितान् सिद्धान् नगस्थान् मोक्षसिद्धये ॥ ३७ ॥
चिरकालकृतोद्योगान् मिमेल युगपद्धरिः ।
कृत्वा तावन्ति रूपाणि ज्ञानी योगेश्वरानिव ॥ ३८ ॥

37 and 38 Shri Hari started from there and eventually reached Navalakha mountains on which nine hundred thousand Siddhas had for long been practising meditation and religious austerities to attain liberation The Lord assumed as many forms as there were Siddhas and met all of them separately and simultaneously, in the form of a Jnani meeting Yogeshwaras

भगवद्दर्शनाज्जाताः कृतार्थाः सर्वसिद्धकाः ।
पप्रच्छुर्वर्णिनं न्यायं कणादमतमाश्रितम् ॥ ३९ ॥

39 They were thrilled at the sight of the Lord, and considered themselves blessed They asked Him to elucidate the Nyaya system of Kanada

संयोगात् परमाणूनां द्व्यणुकः प्रभवेद् यदि ।
अणुत्वं द्व्यणुके यत् स्यात् तदुत्पत्तिं विवर्णय ॥ ४० ॥

40 They asked, "If a dyad is formed by the conjuction of two atoms, kindly tell us how the creation of the attributes of an atom occurs in a dyad"

श्रीनीलकण्ठ उवाच—

परमाणुषु द्वित्वादिसङ्ख्यातो द्व्यणुकगताणुत्वस्योत्पत्तिर्जायते ॥४१॥

41 The Lord replied, "The dual constituency in the molecule is verily the cause of the creation of these attributes in a dyad".



મિત્રો સાથે વનમાં કમળ લેવા જતા શ્રી હરિ જાંબુવાનને અભયદાન આપે છે

L rd Nilkanth Varni going to the forest with friends to bring Lotus-flowers
gives assurance of safety to Jambuvan

See page 263 Verse 32

सिद्धा ऊचुः—
कणादमताद् गौतममते मुक्तेः को विशेषोऽस्ति ॥ ४२ ॥

42 Some of them asked Him to bring out the difference between the concepts of liberation of Kanada and of Gautama

श्रीहरिरुवाच—
गुणानां सम्बन्धस्य सर्वथा नाशे सति ।
गगनवन्निर्मलत्वमेव मुक्तिरिति कणादः ॥ ४३ ॥

43 Shri Hari said that according to Kanada when the soul's contact with the Gunas is totally snapped and when consequently it becomes pure like the cloudless sky, that condition itself is real liberation

NOTE *Prakriti* is the first cause of the universe It is the source from which everything in the physical universe except the Spirit emerges Its constituent factors are the three *Gunas* (qualities) Sattva (goodness) Rajas (passion) and Tamas (darkness) Prakriti is merely the complex of these three gunas which are like strands by the interwining of which a rope is formed for binding the soul These are present throughout though in different proportions The predominating guna makes a being godly, human or beastly *Purusha* is mere Sentience changeless eternal omnipresent It is entirely passive all activity being restricted to Prakriti

त्रिगुणसम्बन्धनाशानन्तरं सच्चिदानन्दस्वरूपस्वात्मानुभवसहितं
गगनवन्निर्मलत्वं यदि स्यात् तदा मोक्ष इति गौतममतम् ॥४४॥

44 While according to Gautama liberation is attained when the purification of the soul is accompanied by a realization of the soul's inherent form consisting of Sat, Chit and Anand

कणादमते द्रव्यादिकाः सप्तपदार्थाः । गौतममते
तु प्रमाणप्रमेयादिकाः षोडशपदार्थाः प्रसिद्धाः ।
जगतो निमित्तकारणमीश्वर इति द्वयोर्मतम् ॥ ४५ ॥

45. According to Kanada there are seven categories: Dravya (substance), Guna, *Karma*, *Samanya* (generality), Vishesha (particularity), *Samavaya* (inherence) and Abhava (non-existence).

In Gautama's view there are sixteen categories: Pramana (means of proof), Prameya (*the object to be known*), Samshaya (doubt), Prayojana (aim), Drashtanta (example), Siddhanta (conclusion), Avayava (*components of syllogism*), Tarka (reasoning), Nirnaya (settlement), Vada (discussion), Jalpa (wrangling), Vitanda (cavilling), Hetvabhasha (semblance of a reason), Chhala (fraud), Jati (genus) and Nigrahasthana (occasion for reproof).

Both of them hold that God is the Instrumental Cause of the world.

सिद्धा ऊचुः—

साङ्ख्यमते जगता मूलकारणरूपा प्रकृतिः स्वयं
स्वतन्त्रा सती जगत्कारणम् उत चैतन्ययुक्ता
पुरुषाधिष्ठानतः परतन्त्रता सती कारणम् ? ॥ ४६ ॥

46. They asked Him further: "According to the Samkhya system, Prakriti is the cause of the world. Please tell us whether it is so *independently* of or under the control of Purusha".

श्रीनीलकण्ठ उवाच—

वहुरूपा त्रिगुणात्मिका प्रकृतिः स्वतन्त्रा जगत्कारणम् इति सांख्याचार्या वदन्ति । वैदिकास्तु परमात्मवशगा जगत्कारणमिती कथयन्ति ॥४७॥

47 Lord Nilakantha replied that according to the Samkhya, Prakriti of manifold forms and consisting of the three Gunas, itself is the cause of the world on its own, and that the followers of the Vedas believe it to be the cause of the world under the control of the Lord

सिद्धा ऊचुः—

सौत्रान्तिकवैभाषिकयोर्बौद्धमतयोः परस्परं को भेदः।
वेदान्तपक्षीये श्रीशङ्करमते विज्ञानवादात् कियान्
भेदोऽस्ति॥ ४८ ॥

48 The Siddhas asked further "What is the precise difference between the Sautrantika and the Vaibhashika schools of Buddhism? And how far does the Vedanta of Shri Shankaracharya differ from the Vijnanavada of Buddhism?"

श्रीनीलकण्ठ उवाच—

पदार्थाः सर्वेऽनुमानाद् गम्या इति सौत्रान्तिका वदन्ति,
सर्वे पदार्थाः प्रत्यक्षेण गम्या इति कथयन्ति
वैभाषिकाः, पदार्थक्षणभङ्गुरता तु द्वयोरपि समानास्ति ॥ ४९ ॥

49 The Lord replied "While the Sautrantikas hold that Cognition is by inference, the view of the Vaibhashikas is that it is by perception However, both agree on the non-eternal nature of all entities

विज्ञानवादिनो बौद्धा विज्ञानं क्षणिकं बहुलं च
मन्यन्ते। शङ्करमते तु विज्ञान स्थिरं चैकं
च मतमिति तयोर्महान् भेदोऽस्ति ॥ ५० ॥

50. "While the *Vijnanavadins believe Vijnana to be manifold* and transitory, Shri Shankaracharya *contends* that consciousness is eternal. There is thus a vast difference between the beliefs of the two".

कृतप्रश्नोत्तरं दत्त्वा स्वज्ञानं चैव यत्नतः ।
मोक्षमात्यन्तिकं तेभ्यः समदात् करुणानिधिः ॥ ५१ ॥

51. After answering the queries put to Him, the Lord, the Ocean of Compassion, imparted to them unclouded knowledge about Himself and also granted them final liberation.

\+ इत्थं स्वधर्मकुशलान् प्रणतान् रमेशो
दृष्ट्वा ह्यनन्यशरणांस्तपसि प्रसिद्धान् ।
नानाविवादविपिने भ्रमतोऽतिमोहात्
सन्दर्श्य मुक्तिपदवीं कृपयोद्दधार ॥ ५२ ॥

52. They bowed to the Lord of Lakshmi, who saw that they were really experts in their philosophy and religion but had been led astray through confusion caused by being lost in the forests of diverse and contradictory doctrines. He knew that they had wholeheartedly accepted Him as their Master and Resort and had legitimately won glorious reputation for their peerless observance of exacting and severe austerities. So though they were not yet completely devoid of infatuation they were shown the path of salvation by the Lord who out of compassion uplifted and ennobled them.

\+ *Vasanttilka Metre.*

* अपारे संसारे कठिनतरदुस्तारणमये
सुनौकां याचे रे तवचरणसेवां सुखपराम् ।
अये वर्णिन् स्वामिन् मम कर-वलम्बं कुरु मुदा
जगन्नाथ त्वं रे भवभयविदारो भव सदा ॥ ५३ ॥

53. O Lord Nilakantha! I pray for the bliss-giving Boat of Worship, to cross the ocean of mundane existence abounding in myriad difficulties. O Lord, help me by holding my weak hand. O Lord of Universes! be pleased to destroy the fetters of this existence.

इति श्रीहरिवनविचरणकाव्ये सप्तदशः सर्गः ।

End of Canto XVII of "The Poem of Shri Hari's Epic Journeys through the Forests".

† कौलशाक्तमतखण्डनकर्ता योगिरूपनवलक्षविधर्ता ।
साङ्ख्यगौतममतादिविवेक्ता सिद्धमोक्षणकरोऽस्तु म
इष्टम् ॥ ३४ ॥

XXXIV. May Lord Swaminarayana, who refuted the teachings of the Shakta cult of the Kaula sect, who assumed 900,000 forms to meet an equal number of ascetics simultaneously, who explained the philosophy of Kapila and Gautama and who granted liberation to the Siddhas, shower His ever increasing blessings on me.

* *Shikharini Metre* † *Swagata Metre*

इति सप्तदशः सर्गः

: END OF CANTO XVII :

॥ श्रीशाय नमः ॥

—: अष्टादशः सर्गः :—

† अष्टादशे बालवकुण्डवार्धिसाङ्ख्यपिंगङ्गाकपिलादिवार्ताः ।
पृथ्वीस्तुतिर्दत्तकरामसाधुचमत्कराश्चेति समीरितं वै ॥ ३५ ॥

CANTO XVIII :

XXXV. Shri Hari goes to Balvakunda and Gangasagar; He goes to the hermitage of the sage Kapila and there listens to the Earth's prayer; He narrates the legend, as recorded by Dattatreya, of doves; He performs a miracle for the benefit of Jairamdas.

गत्वासौ बालवाकुण्डं गङ्गासागरसङ्गमे ।
स्नानं कृत्वा समुत्तीर्य परिखां कपिलाश्रमम् ॥१॥

1. Shri Hari went to Balvakunda and had a bath at the confluence of the Ganga with the sea. Then He swam across a creek and reached the hermitage of the sage Kapila.

दृष्ट्वा कपिलदेवं स कृतपद्मासनो हरिः ।
समाधौ वासरान् सप्त स्वात्मध्यानपरो ह्यभूत् ।
तेन चिन्तातुरा जाता देवताः सकला अपि ॥२॥

2. After meeting Kapila, He entered into and remained in Samadhi, assuming the Padmasana posture. The deities became anxious when He did not awake from the Samadhi for seven days, during which He was meditating on Himself.

† *Indravajra Metre*

धेनुरूपधरा पृथ्वी दुष्टभारेण पीडिता ।
आगता वदनम्लाना नीलकण्ठस्य सन्निधौ ।
समाधिस्थं विलोक्येशं रुरोद भृशमातुरा ॥ ३ ॥

3. The Earth, burdened with the evil of the wicked on her surface, came in the form of a cow with a gloomy face, to Lord Nilakantha. When she saw that the Lord was in deep meditation she was disappointed and started weeping incessantly.

कष्टं न्यवेदयत् स्वीयं कपिलाय ततो ह्यसौ ।
वर्णिनं बोधयामास धरित्रीकार्यहेतवे ॥ ४ ॥

4. She related her miseries to the sage who awakened the Lord, so that the prayers of the Earth might be granted.

हे धर्मनन्दन, जगत्परिपालनाय
भूमेरपारभरभञ्जनतोऽत्र जातः ।
स्वाचारहीन–वृषहीन–जनान् विधूय
वैराग्यधर्मनिभृतां वसुधां कुरुष्व ॥ ५ ॥

["भूमेरपार भरभञ्जनतः" इत्यत्र सार्वविभक्तिकस्तसिल् ।
तेन चतुर्थ्यन्तात् तसिल् प्रत्ययो ज्ञेयः]

5. Sage Kapila said to the Lord, "O Son of Shri Dharmadeva, You have manifested Yourself here to protect the world from sinners and to relieve it of the burden it has been bearing for ages. Be kind enough to remove from it those who are irreligious and unethical in their conduct and to make those with a spirit of renunciation and righteousness to inhabit it".

प्रार्थितः कपिलेनैवं स्वस्थो भूत्वा स वर्णिराट् ।
उवाचाधर्मनाशाय सद्धर्मस्थापनाय च ॥६॥
गमनं मेऽत्र सञ्जातं न भेतव्यं वसुन्धरे ।
तोपयित्वा धरां तत्र मासमेकमुवास सः ॥७॥

6 and 7 The Lord replied, "My advent here is surely meant for the eradication of non righteousness and for the establishment of virtue, therefore, do not lose heart" After thus consoling the Earth, He stayed there for a month to carry out His mission

कपिलाश्रमवासिभ्यः साङ्ख्ययोगरहस्यकम् ।
दर्शयामास वर्णी स तत्त्वज्ञानविवृद्धये ॥८॥

8 He explained the secret doctrines of Samkhya and Yoga to the inmates of the hermitage, with the intention of augmenting and advancing their knowledge

साङ्ख्ये योगे च निर्दिष्टं स्वरूपं चाथ सत्पतेः ।
वेदान्तपञ्चरात्राभ्यां विद्यात् पूर्णः स नान्यथा ॥९॥
शास्त्रैश्चतुर्भिरेतैस्तत् स्वरूपं परमात्मनः ।
निश्चेतव्यं प्रयत्नेन स्यात् पूर्णज्ञानवान् यतः ॥१०॥

9 and 10 He said, ' The nature of the Lord has been enunciated in Samkhya and Yoga However, one must study Vedanta and Pancharatra also to comprehend Him fully One can know Him only through a combined study of all these four Shastras It is only by a careful perusal and complete mastery of all these four Shastras that one gets complete knowledge

चतुर्विंशतिरुक्तानि साङ्ख्ये तत्त्वानि कापिलैः ।
लक्षणानि च सर्वेषां तेषामपि पृथक् पृथक् ॥११॥

11. "Kapila's disciples assert the existence of the twentyfour metaphysical principles as shown in the treatise on Samkhya which also enumerates their distinctive characteristics.

ततस्तेभ्यः पृथग्भूतस्तत्प्रकाशक ईरितः ।
पूरुषः पञ्चविंशो हि क्षेत्रज्ञो भगवानिति ॥१२॥

12. "Distinct from and transcending these twentyfour is Purusha who illumines them and who is the twentyfifth principle. He is the Knower of the universe and is verily God.

योगे जीवः पृथक् चोक्तश्चतुर्विंशतितत्त्वतः ।
षड्विंशो भगवांश्चोक्तः पतञ्जलिमतानुगैः ॥१३॥

13. "In the treatise on Yoga, an embodied soul is considered to be different from the twentyfour principles, and the disciples of Patanjali hold that God is the twentysixth principle.

मायिकाकारनिर्मुक्तः स्वतन्त्रो दिव्यविग्रहः ।
समस्तगुणकल्याणैरुपेतश्च स वर्णितः ॥१४॥

14. "God has a divine from. His form is thus not the illusory form of Maya like that of an ordinary mortal. He is the possessor of all the auspicious and benevolent qualities.

वेदान्तेषु परं ब्रह्म भगवान् सर्वकारणम् ।
व्यापको निर्गुणश्चोक्तो निराकारोऽखिलाश्रयः ॥१५॥

15. "In Vedanta, the Lord is called the Supreme Brahman, the root Cause of all. He is Omnipresent, beyond the gunas and devoid of a form, and is the substratum of all.

पञ्चरात्रे चतुर्व्यूहो वासुदेवादिभेदतः ।
निर्गुणः सगुणश्चोक्तो भगवानवतारधृत् ॥१६॥

16. "In Pancharatra philosophy, God is described as having four forms of Vasudeva, Sankarshana, Pradyumna and Aniruddha. He is possessed of divine attributes, transcends the gunas and manifests Himself through various incarnations.

तत्र केवलसाङ्ख्येन सम्यग्ज्ञानं न जायते ।
यतस्तत्र न जीवात्मा पृथगुक्तो हि तत्त्वतः ॥१७॥

17. "Since the Samkhya system avers that the soul is *different from the twetyfour principles. one cannot attain* true knowledge by a study of that system alone.

ज्ञायतेऽतः पञ्चविंशो जीवात्मैव हि पूरुषः ।
न त्वसौ परमात्मा वै तत्त्वान्यात्माऽवबोध्यते ॥१८॥

18. "This system considers the individual soul itself as the Purusha or the twentyfifth principle. Therefore, with its help, only the soul, and not the Lord who is above all principles, can be comprehended.

योगेनाप्येवमेकेन सम्यग् ज्ञानं न जायते ।
मूर्तिमांस्तत्र यत् कृष्णः षड्विंशोऽस्ति निरूपितः ॥१९॥

19. "Similarly through Yoga alone true knowledge cannot be acquired, since Shri Krishna in His corporeal existence is believed by its exponents to be the twentysixth principle.

परिच्छिन्नत्वमेवातो मूर्तस्यास्यावगम्यते ।
न तु तस्यैव सर्वत्र पूर्णता च नियन्तृता ॥ २० ॥

20. "As the corporeal state has its inherent limitations, God in that state cannot be complete or be the Controller. This is the shortcoming of this system.

दिव्यविग्रहतां तत्र प्राकृतेन्द्रियहीनताम् ।
मायागुणैर्विहीनत्वं कल्याणगुणशालिताम् ॥२१॥
कृष्णस्यातो न बोद्धुं तु शक्यते रूपमद्भुतम् ।
वेदान्तिनस्ततः केचिन् निराकारं वदन्ति तम् ॥२२॥

21 and 22. "Moreover, in Yoga system, God is described as endowed with a divine form, though without such ordinary sense-organs as the common mortals have, inasmuch as His organs are devoid of the characteristics of Maya and are in fact possessed of all auspicious qualities. It is beyond human capacity to realize such a prodigious form of God. Therefore, some Vedantins assert that God is formless.

पञ्चरात्रेण चैकेन सम्यग् ज्ञानं न जायते ।
यत् साकारस्य कृष्णस्यावतारास्तत्र कीर्तिताः ॥२३॥

23. "Similarly a study of Pancharatra alone is insufficient for obtaining true knowledge. According to it God has a form, and it describes several incarnations of the Lord.

ततस्तेषूपासकानामेकदेशस्थधीस्तथा ।
मनुष्यभावसिद्धिश्च जायते प्रायशो नृणाम् ॥२४॥

24. "Consequently, devotees are misled into believing that the Lord in His corporeal state is limited to one place. Thus they go on attributing all sorts of human qualities to Him.

न तु तत्र पूर्णता च सर्वान्तर्यामिता तथा ।
शक्यते सर्वथा बोद्धुं केवलनैव तेन तैः ॥२५॥

25. "Evidently, on these levels, He cannot be understood as One possessing perfection or omnipresence. Thus it is not possible to comprehend Him fully by studying only one of these four systems in isolation.

शास्त्रैश्चतुर्भिरेवातः सम्यग्बोधस्तु जायते ।
नृणां कृष्णस्वरूपस्य भक्तानां धीमतामिह ॥२६॥

26. "However, the intelligent can grasp the true form of the Lord by a discriminating study of these four systems combined.

पूर्णज्ञानं चतुर्भिः स्यादतः शास्त्रज्ञसाधुतः ।
सम्यगेवावगन्तव्यश्चतुःशास्त्रार्थ आदरात् ॥२७॥

27. "Again, since true and complete knowledge can be acquired by studying all these systems, they should be studied under the guidance of the sages who have themselves mastered them thoroughly."

एवमादिश्य साङ्ख्यादि तत्त्वं निर्गत्य माधवः ।
वृक्षव्याप्तं वनं गच्छन् बकुरग्राममागतः ॥२८॥

28. After thus explaining the Samkhya and other systems Shri Hari left that place. He traversed a dense forest and reached a village called Bakur.

मन्दिरे ह्यासनं चक्रे योगिवासे शुभावहे ।
तदध्यक्षो हरिं प्रेक्ष्य चकार सेवनं मुदा ॥२९॥

29. There He stayed in a temple at the head of which was a Yogi. He paid obeisance to the Lord and served Him *solicitously in a joyous mood.*

प्रत्यहं सेवनासक्तो युयोज जयरामकम् ।
संयोगिपितृकं साधुं सिषेवे भक्तितश्च सः ॥३०॥

30. Being immersed in the service of the temple-god, the Yogi asked a saint called Jairamdas, whose father too was attending upon Shri Hari, to look after the Lord Celibate. Jairamdas did this wholeheartedly.

एकदा जयरामोऽसौ कृष्णतम्बोलिमित्रयुक् ।
तडागं वर्णिना साकं जगाम कमलेप्सया ॥३१॥

31. Once, Jairamdas together with one Krishna Tamboli *and other friends, went with Shri Hari to a pond to fetch* lotuses.

उडुपेन जलं तीर्त्वा वनं जग्मुर्मुदान्विताः ।
दध्रेशं प्राणमद् ऋक्षो भक्त्या जाम्बवतः सखा ॥३२॥

32. They crossed the *pond in a ferry* and then walked into a forest. In that forest lived a bear who was a friend of Jambavat (a bear who plays a significant role in 'Ramayana'). The bear bowed to the Lord with reverence.

प्रेमभक्तियुतं वीक्ष्य वरं तस्मै ददौ प्रभुः ।
सत्सङ्गे जनिमासाद्य मोक्षं प्राप्स्यसि निष्क्रियः ॥३३॥

33. The Lord saw that he was full of love and devotion *and granted him the boon that he would be born in the* Swaminarayana sect, be free from all Karma, and thus attain liberation.

सानन्दमागतो वर्णी मित्रद्वययुतो गृहम् ।
प्रतापं वीक्ष्य ह्रीशस्य पितरावूचतुश्च तौ ।
श्रुत्वा तस्य प्रभावं तौ सञ्जातौ हर्षनिर्भरौ ॥३४॥

34. The Lord then returned with Jairamdas and his friends. They reported the entire episode to their parents exactly as they had seen it in the forest. Their parents were filled with ecstatic elation on hearing about the miraculous powers of Shri Hari.

मेनाते ह्रीश्वरं गुप्तं निर्जगाम पुरान्निशि ।
ज्ञात्वा तद् दुःखिता जग्मुः शोधने त्वरिताः प्रभोः ॥ ३५ ॥

35. They were convinced that the Celibate was none other than God. *The Lord secretly left that place at night.* When they discovered this, they felt dejected and searched for Him everywhere.

मिलिता एकविंशत्या वासरैर्वर्णिनं वने ।
नेतुकामं पुनर्गेहेऽबोधयज्जयरामकम् ॥३६॥

36 Their efforts were rewarded after twentyone days for they found the Lord in a forest. When Jairamdas insisted that He should return with them, Shri Hari told him:

श्रीहरिरुवाच—

परिवर्तिनि संसारे स्नेहो दुःखस्य भाजनम् ।
न कोऽपि कस्यचिन् मित्रं पिता माता सुहृत्तथा ॥ ३७॥

37. "In this ever-changing and transient world, attachment breeds misery. In reality, no one is the father or mother or friend of any other.

आत्माऽविकारी निःसङ्गो विकृते सज्जते यदा ।
गृहादौ नश्वरे भावे मोहतो दुःखभाग् भवेत् ॥ ३८ ॥

38. "The soul is immutable and non-attached. A person becomes miserable when he becomes attached to evanescent objects like home, spouse and progeny.

श्रूयतां यद् दत्तात्रेयगुरुज्ञानं स्नेहदुःखध्वंसकम् ।
कस्मिंश्चिदरण्ये कपोतराजः कपोतीयुक्तो विहरन्नास्ते स्म
स्नेहानुबद्धहृदयोऽहर्निशं स्वकुटुम्बके ॥ ३९ ॥

39. "I shall relate to you the anecdote recorded by Guru Dattatreya, which is capable of dispelling the misery arising out of attachment. There lived in a forest a dove with his mate and young ones. He had abundant affection for the family and they lived happily together.

तौ दम्पती कदाचिद् वने भोज्यफलकणानाहर्तुं
जग्मिवांसौ स्वनीडेऽतीव सुकुमारकनिजशा-
वकांश्चिन्तयन्तौ कणांश्चिनुतः स्म ॥ ४० ॥

40. "The doves used to leave their young ones in the nest while they left it in search of grains and fruits. Naturally they could not help being anxious about their young ones till they returned to their nest and found them safe.

पश्चाद् व्याधप्रसारितजालबद्धस्वपरिवारं वीक्ष्य
प्रथममागता कपोती मोहेन निपपात तज्जाले ॥ ४१ ॥

41. "Once the female dove returned earlier from such an expedition and saw to her utter horror the young ones caught in the snares spread there by hunters. Owing to her extreme attachment to them she jumped into the snare herself and was caught.

ततः सहसागत्य कपोतराजो निजप्राणाधिकप्रियान्
स्वस्त्रीशिशुकान्स्रजालविलग्नान् विलोक्याह ॥४२॥

42. "After some time the male dove arrived and saw his dear ones — who were indeed dearer to him than his own life — in such a plight and lamented:

रे वत सर्वसुखप्रदा मे गृहिणी परिवारयुता कृपणं मां
विहाय मर्तुकामाऽभवदतो गतदारप्रजस्य मे जीवनं
धिग् धिगिति भृशं विलप्य जाले निपत्य ममार ॥४३॥

43. "'My wife who has not spared any effort to give me undiluted joy is caught together with my dearest offspring, in the snares of a hunter, and alas, death seems imminent for them. Life without them is unthinkable; fie on it.' Overpowered with dispair and succumbing to sorrow, he plunged into the snare and courted death.

एवं स्वकुटुम्बपरिवारसुहृज्जनसम्बद्धचित्तो मुहुर्दुरन्तपारे संसारे
जनिं प्राप्य स्नेहजनितदुःखमनुभवति जीवः ॥४४॥

44. "Those who allow themselves to be overwhelmed by attachment to friends and families are condemned to a never-ending cycle of birth and rebirth. They get more and more entangled in the whirlpool of worldly existence, which is even otherwise difficult to cross. As a result they suffer untold agonies.

अतः क्षणिकसुखप्रदे स्त्रीगेहधनपुत्रादौ स्नेहमावध्य मोक्षप्रापकं मनुष्यदेहं वृथा वहन्ति मूर्खाः । अपिच मोक्षसाधनं न कुर्वते ॥ ४५ ॥

45. "The foolish fritter away their precious human existence on spouse, home, progeny and riches which at best can give only momentary pleasure. Yet this very human body offers a grand opportunity to attain liberation; but instead of making any effort in that direction, people waste away entire lives on chasing trifles.

दुःखमूलसंसारकूपान्निर्गत्य मोक्षैककामश्चेत् त्वं मया सह वनमागच्छेति वर्णिवाक्यं श्रुत्वा स तथा चकार ॥ ४६ ॥

46. "If you desire to escape from the deep pit of worldly existence which has only misery at its bottom, renounce everything and come with Me to the forests." Jairamdas was convinced and followed the Lord.

कूपादुद्धृत्य पानीयं वने गर्तमपूरयत् ।
व्याघ्राः सिंहा मृगा ऋक्षा हस्तिनश्च समागताः ॥४७॥
सह स्थित्वा पपुर्वारि गर्ते त्यक्त्वा विरोधकम् ।
विस्मितो जयरामोऽभूद् वीक्ष्यैक्यं तु विरोधिनाम् ॥४८॥

47 and 48. The Lord caused a big pit to be dug and had it filled with the water from a nearby well. Tigers and deer, lions and elephants and bears and other animals of the forest came there and drank this water in company, forgetting their natural enemity. Jairamdas was astonished when he saw the beasts behaving like close friends.

यत्र योगेश्वरो वर्णी प्रेमपुञ्जेन संयुतः ।
तत्र विरोधिनः सर्वे भवन्ति प्रेमभागिनः ॥४९॥

इत्येवं जयरामस्य मानसं मुदितं ह्यभूत् ।
नूनं प्रभुरयं नित्यं मम दुःखनिवर्तकः ॥५०॥

49 and 50. He exclaimed, "Where the Almighty radiates His divine love, all beings, despite their natural instincts of enmity, are carried away by the holy stream of His love and even show signs of partaking it. This Celibate could be no other than God and there could be no God other than Him. As long as He is with me, misery dare not come within miles of me."

सुधा मुदा वाचि विभाविताऽसौ
दयामयायामसुपद्मनेत्रः ।
कलाललामो ललिताद्रिभावो
धर्मात्मजो मे मनसि प्रभातु ॥५१॥

51. May the Son of Shri Dharmadeva who narrated the legend in a joyous mood enrich my mind with His Vision. I muse on His beautiful eyes full of compassion and resembling the lotus. His artistic creations in the universe and His affection and grace for His devotees, enchant me.

इति श्रीहरिवनविचरणकाव्ये अष्टादशः सर्गः ।

End of Canto XVIII of "The Poem of Shri Hari's Epic Journeys through the Forests".

† *Indravajra Metre*

* कपिलाश्रमगो हरिस्त्विलावरदः साङ्ख्यविवेकमुक्तवान् ।
चकुरे जयरामदासकं वरदो दत्तकपोतमर्मवित् ॥ ३६ ॥

XXXVI. May Shri Hari who visited the hermitage of Kapila and granted a boon to the Earth, who elucidated the Samkhya system, who delivered Jairamdas at Bakura from the entanglements of worldly existence, and who related the anecdote of the doves, inspire me with eternal devotion to Him alone.

इति अष्टादशः सर्गः

: END OF CANTO XVIII :

* *Vaitaliya Metre*

॥ श्रीशाय नमः ॥

—: एकोनविंशः सर्गः :—

\+ एकोनविंशे पुरुषोत्तमाख्यां पुरीं ययौ दुष्टविनाशमैच्छत् ।
इच्छापुरे राजवरोपदेशं गीतार्थमाहेति च सुव्रतार्थम् ॥ ३७ ॥

CANTO XIX :

XXXVII. Shri Hari goes to Jagannath Puri; He desires to destroy the wicked; He preaches to the king of Ichccha-pur; He elucidates the Geeta, and fortells that the great sage Suvrata would enunciate some lofty doctrines.

ततोऽग्रे चलतोरेकं शिवमन्दिरमागतम् ।
समाधिस्थं चकारेशो जयरामं हरालये ॥ १ ॥

1. Shri Hari and Jairamdas proceeded on their journey until they reached a Shiva temple. There He elevated the latter to Samadhi.

अपश्यदक्षरे धाम्नि दिव्यसिंहासने स्थितम् ।
नैकमुक्तैर्विराजन्तं नीलकण्ठं समाधितः ॥ २ ॥

2. In that state Jairamdas saw Lord Nilakantha seated on a divine throne in Aksharadhama, surrounded by countless emancipated souls.

दृष्ट्वैतद् वर्णिनो रूपमलौकिकमयं प्रभुः ।
निश्चयं कृतवान् स्वान्ते जयराम इति ध्रुवम् ॥ ३ ॥

3. Thus he was fully convinced that the Lord whom he saw in such form was God Himself.

\+ *Upendravajra Metre*

ततो यातो जगन्नाथपुरीं सेवकसंयुतः ।
इन्द्रद्युम्नस्तडागस्य तटे स्थानं चकार सः ॥४॥

4. Then, accompanied by His devotee Jairamdas, Shri Hari went to Jagannath Puri *and* there sat down on the margin of a lake called Indradyumna.

कश्चिद् धर्मपरं साधुं वीक्ष्य तत्संनिधौ गतः ।
शिष्यो भूत्वाथ गीताया आद्यपद्यमवर्णयत् ॥५॥
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥६॥

5 and 6. He saw an ascetic and approached him. When He perceived his willingness to become His disciple, He started explaining to him the first stanza of the Geeta that runs as follows : "O Sanjay, report to me what my sons and the sons of Pandu, gathered together at Kurukshetra, the field of righteousness, and arrayed in battle order, do?"

अत्र श्लोके-कीदृशं युद्धमभूदिति प्रष्टव्ये सति
किमकुर्वतेति प्रश्नेऽयमभिप्रायो धृतराष्ट्रस्य-
"सङ्कल्पितयुद्धनिवृत्तिर्यदि भवेच्चेद् वरम्" ॥७॥

7. "It is significant that Dhrutarashtra asked what they did and not how they fought. The implication is that he thought it would be better if the contemplated battle were averted.

युद्धनिवृत्तौ कारणद्वयं तद् यथा-भीष्मार्जुनादियोधसम्पर्काद्-
भृशं मारणभयं विमृश्य यदि सुसङ्गताः स्युः ॥८॥

8. "The reasons for his so wishing were: the combatants might at the eleventh hour realize the certainty of death, destruction and disaster on an unprecedented scale, considering that warriors of unequalled prowess like Bhishma and Arjuna were participating in it. As a result of the dawning of sense and wisdom on them owing to such *considerations, they might choose reconciliation instead.*

धर्मक्षेत्रे–इतिविशेषणात् पाण्डवा धर्मनिष्ठा
यदि तत्स्थानं गत्वा हिंसात्मकक्रियारुचिरहिता
भूत्वा राज्येच्छां विहाय स्थानान्तरं गच्छेयुः ॥९॥

9. "Or, since Dhrutarashtra describes the battlefield as the field of righteousness, he seems to be hoping that Pandavas might under the influence of such a holy place feel averse to violence *implicit in a battle and go far away forsaking* the desire for the recovery of their kingdom.

दुर्योधनादयश्च दुष्टहृदया अपि स्थानगुणबलतोऽधर्मं
हित्वा न्यायतो राज्यभागं दद्युर्यदि ॥१०॥

10. "Or, Duryodhana and his accomplices, who were evilly disposed, might under the same influence eschew their non-righteousness and agree to the legitimate demands of the Pandavas.

रागद्वेषादिदोषान् सम्यग्जयति–इति सञ्जय–
स्यान्वर्थसंज्ञात्वाद् दूरश्रवणदर्शनक्षमं स्वपार्षदं सञ्जयनामकं
यथार्थवक्तारं पप्रच्छ धृतराष्ट्रः ॥११॥

11. "The word *Sanjay means one who has completely* conquered passions such as attachment and aversion. Thus he had an appropriate and significant name. He was endowed with the powers of clairvoyance and

clairaudience. It was precisely for this reason that Dhrutarashtra who was blind had appointed Sanjay, his obedient confidant who had earned a deserved reputation for truth-telling, to report to him the occurrences on the battlefield.

'मामका' इति स्वपुत्रविशेषणात् पाण्डवास्तु न
मदीयाः । अतो दुर्योधनादीनां विजयकांक्षिणो
धृतराष्ट्रस्य पाण्डवेषु द्रोहबुद्धिरवगम्यते ॥१२॥

12. "As Dhrutarashtra employs the adjective 'mine' for his sons, it follows by necessary implication that he considers the Pandavas to be alien, and not dear; hence his desire for the victory of Duryodhana and his aversion to the Pandavas."

अपरं च – गुडाकेशशब्दस्य व्याख्या च बहुशो
वर्णिता वर्णिना, तदित्थम्–गुडाकाया (निद्रायाः)
ईशः = गुडाकेशः (जितनिद्रः) इत्यर्थः ॥१३॥

13. The Lord also explained the various meanings of the word *'Gudakesha'*. *"First, as the word is derived from* Gudaka (sleep) and Isha (lord), it means 'the one who has conquered sleep'.

यद्वा–गुडावत् केशा यस्य स गुडाकेशः । (अङ्गुष्ठतर्जनीयोगो
गुडानाम्नी तु मुद्रिका) तादृक् कुटिलकेशवान् इत्यर्थः ॥१४॥

14. "Secondly, Guda means the shape formed by joining the thumb and the first finger, which is a yogic mudra. 'Kesha' means hair. Gudakesha means 'the one with curly hair'.

यद्वा – गुडं (ब्रह्माण्डगोलं) अकति = व्याप्नोति इति गुडाकः शिवः। "गुडो गालेक्षुसारयो" रितिकोशात्। अत्र श्रुतिप्रमाणं च "विश्वस्यैकं परिवेष्टारं ज्ञात्वा शिवम्" स शिव ईक्षो यस्य सः = गुडाकेशः पाशुपतास्त्रग्रहणे ध्येयत्वात् ॥१५॥

15. "Thirdly, 'Guda' means the globe and also gur (crude sugar) made from sugarcane juice. 'Akati' means 'he pervades'. Thus on the authority of the lexicon 'Amarkosh', Gudakesh means 'one who pervades the globe even as gur permeates sugarcane juice' The Shrutis state that Shiva pervades the universe, and Arjuna had propitiated Shiva by practising rigorous austerities to obtain from him the legendary weapon Pashupata of exceptional power. Thus the world Gudakesha means 'one in whose eyes Shiva had made his abode'."

इत्येवंरूपव्याख्यानतः परमानन्दप्राप्तः स साधुवर्योऽन्यान् विविधान् प्रश्नान् पप्रच्छ। श्रीहरिस्तेषां सशास्त्रं प्रत्युत्तरं ददौ ॥१६॥

16. The ascetics were overjoyed at hearing these learned interpretations of the word and asked some more questions to which Shri Hari gave answers based on the Scriptures.

एतन्निशम्यान्ये कुसाधवो विद्वेषं चक्रुः।
श्रीशोऽपि विहस्य तेषां परस्परं वैरं विधाप्य
युद्धद्वाराऽसुररूपसाधून् नाशयित्वा भूभारमहरत् ॥१७॥

17. Some wicked monks started showing signs of enmity towards the Lord who just smiled, and their enmity boomeranged and they were destroyed fighting amongst themselves. The Lord thus caused the burden of the Earth to be reduced considerably.

तत्रोवाच घनश्यामो भो जयरामदास, अत्रैव मुनिवर्यसुव्रत–प्रतापसिंहसंवादद्वारा "सत्सङ्गिजीवन" ग्रन्थो भविष्यतीत्युक्त्वा तेन साकमिच्छापुरं जगाम ॥१८॥

18. Then Lord Ghanashyama Maharaj prophesied thus: "A great and holy epic called Satsangijivan, in the form of a dialogue between the grand seer Suvrata and a great king called Pratapsinh, will be composed at this place". Then He went to Ichchhapur taking Jairamdas along with Him.

निवासमकरोत् तत्र वटस्याधो वृपात्मजः ।
ददर्श तत्पुरे दुष्टान् साधुवंशे समुद्भवान् ॥१९॥

19. There He sat under a banyan tree. After some time He saw some monks who were wicked though hailing from good families.

सङ्कल्पं विदधे पृथ्वीभारहाराय नाशने ।
तेषामशान्तकामानां जयराममुवाच सः ॥२०॥
याचस्व सिद्धकान् गत्वा शालग्रामानपेक्षितान् ।
राज्ञा चाऽसद्ग्रहाविष्टान् गत्वा याच्ञां चकार ह ॥२१॥

20. and 21. Shri Hari decided to lessen the Earth's burden still further by causing the destruction of these who were sunk in lowly sensual pleasures. He said to Jairamdas, "The king of this place longs to have some Shaligrams which these obstinate monks happen to hoard. Go to them and ask for some". Jairamdas did accordingly.

श्रुत्वाऽपि न ददुः क्रुद्धास्तिरश्चक्रुः स्वसेवकम् ।
गण्डक्यां प्रेपिताः सर्वे शालग्रामाश्च वर्णिना ॥२२॥



The Veragis fight & destroy amongst themselves in Jagnnathpuri



શિવકાંચી અને વિષ્ણુકાંચીના બ્રાહ્મણો અવતારી ભગવાન શ્રી નીલકંઠવર્ણીની - ષોડશોપચારથી પૂજા કરે છે

Worship of Lord Nilkanth by brahmins in Shivkanchi & Vishnukanchi

See Page 305, Verse 59

22. The monks indignantly refused to comply with his *request and instead insulted him rudely. Shri Hari could* not bear to see His devotee slighted, and therefore by means of His divine powers, He made all the Shaligrams disappear into the river Gandaki.

स्वैश्वर्यस्य प्रतापेन सिद्धास्ते च नृपं गताः ।
चोरिता भवता प्रोचुर्भृत्यद्वारा प्रदेहि तान् ॥२३॥

23. *The monks were ignorant of the fact that the Shali*grams had disappeared due to the Lord's supernatural powers, and concluded that the king had them stolen through his servants. Therefore they protested to the king.

ततः क्रुद्धो नृपः सैन्यैर्नाशयामास तान् खलान् ।
हरेः प्रभावं संश्रुत्य ननाम नृपतिर्हरिम् ॥२४॥

24. The king was infuriated at this charge and had the monks executed by his army. He bowed to the Lord with profound reverence when he learnt that the Shaligrams had disappeared due to His supernatural powers.

उपदेशं ददौ मोक्षप्रदो मोहविनाशनम् ।
शृणु भो नृपशार्दूल संसारः क्षणभङ्गुरः ॥२५॥

25. The Giver of liberation then delivered a sermon capable of removing infatuation from the listener's mind. He said, "Listen, O king, this life is only ephemeral.

गर्वो दर्पश्च मोहश्च त्रयस्ते दुःखदा नृणाम् ।
नश्वरस्य शरीरस्य सम्बन्धो नैव शाश्वतः ॥२६॥

26. "Conceit, vanity, infatuation are the chief tormentors of people. The body is perishable and hence neither the relationship of the soul with this body nor that between a person and his relatives can be permanent.

राज्यं कोपो गृहं दारास्तत्सम्बन्धेन तादृशाः ।
मिलिताः कर्मयोगेन सन्ध्याकाले यथा खगाः ॥२७॥
वृक्षशाखासमाविष्टाः प्रभाते प्रचलन्ति हि ।
तथैव स्वजना यान्ति प्राप्नुवन्ति स्वकर्मणा ॥२८॥

27 and 28. "One acquires a kingdom, a treasure, a home or a spouse as the result of one's past actions. They are all non-eternal like the non-eternal bodies enjoying them. Even as birds gather together on the branches of a tree at dusk only to fly away into different directions at dawn, so one gets one's relatives as a result of one's past deeds, only to depart and disperse at the end.

अद्यैव दशमे वर्षे त्रिंशे षष्टिमिते शते ।
मरणं देहिनां नूनं मोहं कुर्यान्न कुत्रचित् ॥२९॥

29. "Death is inevitable. Today, or after thirty, sixty or a hundred years, it is sure to close on all flesh. Therefore, infatuation for any thing is just foolish.

पुत्रो मित्रं कलत्रं च जनको जननी तथा ।
पूर्वसम्भववत् तेषां वियोगो भविता ध्रुवम् ॥३०॥

30. "The only certain thing in this world is separation from one's son, friend, spouse and parents, exactly as it had happened in one's previous life.

छित्वा तेषां ततः स्नेहं सतां कुर्यात् समागमम् ।
जन्ममृत्युभयोद्वेगदुःखनाशो भवेत् तदा ॥३१॥

31. "Therefore, one must renounce one's infatuation for all these, and should keep the company of the saints in order that one might get rid of birth, death, fear, agitation and sorrow.

सन्तो नयन्ति मोक्षं च नीचान् पापरतानपि ।
शुद्धान् कुर्वन्ति सङ्गेन चन्दनं काष्ठमन्यतः ॥३२॥

32. "The saints lead even the sinful and the lowly to their final emancipation. Their very company purifies them, just as sandalwood-trees lend their fascinating fragrance to the lesser trees of the woods.

यथाऽपूतं जलं गाङ्गसंयोगाद् याति तुल्यताम् ।
सुवैद्यो व्याधियुक्तस्य पथ्यपूर्वकमौषधम् ॥३३॥
दत्वा हर्ता भवेन्नूनं भवरोगहरास्तथा ।
हितोपदेशपथ्येन विज्ञानौषधदायकाः ॥३४॥

33 and 34. "Just as polluted water becomes holy on flowing into the Ganges, the sinful become pious by associating with saints; just as an adept physician cures his patients by administering proper doses of medicine along with instructions to be followed during the period of treatment, the saints cure us of our mundane maladies by their sermons based on true knowledge.

सुवर्णस्य यथा शुद्धिं करोति पश्यतोहरः ।
आत्मशुद्धिकराः सन्तस्तत्क्षणाच्छास्त्रबोधतः ॥३५॥

35. "A goldsmith purifies gold by separating it from less precious metals; similarly, the saints purify us of evil by preachings in conformity with the Scriptures.

कर्णधार इवाब्धेश्च पारं नेता प्लवाश्रितान् ।
भवाब्धिपारनेतारो ज्ञानिनः स्वाश्रिताञ्जनान् ॥३६॥

36. "Just as a captain safely conveys those in his ship to the opposite shores, so the saints with true knowledge lead their disciples across the worldly existence into salvation.

भगवत्प्राप्तिलाभाय सर्वसद्गुणसंयुताः ।
सन्तो ये सन्ति संमान्याः कर्तव्यस्तत्समागमः ॥३७॥

37. "There can be no communion with God unless one remains in the company of saints who are full of virtues and revered by the noble.

बुद्धेर्बलं शरीरस्य बलं ज्ञानबलं तथा ।
प्रेमबलं चतुर्थं च धनाद् धन्यं बलं स्मृतम् ॥३८॥

38. "The power of intellect and knowledge, the might of body and the force of love are far superior to that of wealth, and are worthier too.

प्रेमबलं सदा श्रेष्ठं बलानां बलमग्रिमम् ।
अतश्च श्रीहरौ प्रेम कुर्यात् सत्यं मतं मम ॥३९॥

39. "Of these, again, the strength of Love is supreme and the foremost. Therefore, I believe one must pour one's love on God.

न ज्ञानेन धिया नैव द्रव्येण वा बलेन च ।
जीयते श्रीहरिस्तेन प्रेम्णैव भक्तितः सदा ॥४०॥

40. "For, He cannot be won over by knowledge, intellect, riches or power. However, He is always attracted irresistibly to those who love Him with devotion.

संसारे विद्यमानानां पदार्थानां च भावनाम् ।
परित्यज्य, हरिं नित्यं भावयेत् स सुखी नरः ॥ ४१ ॥

41. "He alone is happy who renounces infatuation for all material things of life, and devotes himself to God.

तन्वा सेवा कृता या च मनसा रहिता यदि ।
नानन्दो भवति प्रेष्ठस्तस्मान् मनो हरौ न्यसेत् ॥ ४२ ॥

42. "One cannot derive the maximum bliss from the Lord's worship unless one's mind is immersed in devotion, while the body is engaged in the Lord's service. Our minds should therefore always be absorbed in the contemplation of the Lord."

राज्ञे दत्त्वोपदेशं स निर्ययौ स्वेच्छया वनम् ।
राजा तद्दिनमारभ्य शिष्यतां प्राप वर्णिनः ॥ ४३ ॥

43. After listening to this sermon, the king became Shri Hari's disciple. Then the Lord went away to another forest.

* जगज्जीर्णारण्ये भज भज शरण्यं हरिपदं
घनश्यामारामे भव भव भवाब्धौ श्रमयुतः ।
असारे संसारे भज भवहरं तं शिवमजं
दयाधारापारं परमसहजानन्दसुखदम् ॥ ४४ ॥

44. Seek refuge unto the holy feet of Lord Swaminarayana in this ancient, impenetrable forest of mundane existence. If you are fatigued with roaming in this world to no avail, rest a while in the exquisite garden of Lord

* *Shikharini Metre*

Ghanashyama Maharaj. The world is devoid of genuine charm or real worth. Therefore, resort to Lord Sahajananda who is without a beginning or end, benevolent, bestower of the sublimest bliss, the fountainhead of infinite compassion and the deliverer of beings from the maladies of worldly existence.

इति श्रीहरिवनविचरणकाव्ये एकोनविंशः सर्गः ।

End of Canto XIX of "The Poem of Shri Hari's Epic Journeys through the Forests".

† चमत्कृतिं दिव्यसमाधिलाभं गीतार्थकं सुव्रतधारणां च ।
ग्रन्थस्य बीजं च नृपोपदेशं चक्रे हरिर्यः स मतिं सुदद्यात् ॥३८॥

XXXVIII. *May Shri Hari grant pious intellect to me. May He who elevated Jairamdas to Samadhi,* who performed a miracle for his benefit, who explained some significant stanzas of the Geeta to the ascetic, who foretold the composition of Satsangijivan by the seer Suvrata and who preached to the king of Ichchhapur, protect me from all evil.

इति एकोनविंशः सर्गः

: END OF CANTO XIX :

† *Upendravajra Metre*

॥ श्रीशाय नमः ॥

—: विंशः सर्गः :—

† चमत्कृतिर्वै जयरामदासतृपाहतिर्मानसखेदयोगः ।
विंशे नृपादेश उ नारदाभिमतेर्विनाशः कथितः सुवादः ॥३९॥

CANTO XX

XXXIX Shri Hari performs a miracle for the benefit of Jairamdas, He quenches the thirst of His disciple and then goes to Manaspur, There He preaches to its king, He relates an anecdote containing a dialogue between Shri Krishna and Narada, showing how the latter's vanity was dissipated

तृषितं जयरामं तु दृष्ट्वाऽऽरुह्याङ्घ्रिपं हरिः ।
सर एकं समालोक्य शुद्धवारिसनाथकम् ॥ १ ॥

कासारं दर्शयन्नेतुं यापयामास तं जलम् ।
गत्वा ददर्श तत्रासौ सर्पाकीर्णं सरोवरम् ॥ २ ॥

1 and 2 When the Lord knew that Jairamdas was thirsty, He climbed a tree and discovered a pond full of pure, fresh water He sent Jairamdas there to fetch some water from it When Jairamdas went there he found it, to his utter horror, to be full of live snakes

भगवंस्तत्सरःस्थेभ्यः सर्पेभ्योऽहं बिभेमि वै ।
ततस्ते शरणं प्राप्तः श्रुत्वा तद्धरिरब्रवीत् ॥ ३ ॥

† *Upendravajra Metre*

3. He returned to the Lord hurriedly and said, "I am mortally afraid of the serpents in the pond and hence I take refuge unto You". Shri Hari replied :

भयं हित्वा परावृत्य गच्छ त्वं सुसमाहितः ।
निर्विषेभ्यो जलस्थेभ्यः सर्पेभ्यो नास्ति ते भयम् ॥ ४ ॥

4. "You must cast off fear and return to the pond with confidence. You have nothing to fear from the non-poisonous snakes dwelling in its water."

श्रुत्वैतद्धरिवाक्यं स जलमानीय सत्वरम् ।
आज्ञप्तश्च पपौ वारि सन्तुष्टोऽभूत् तृषातुरः ॥ ५ ॥

5. On hearing this from the Lord, he returned there quickly and fetched some water. When he was asked to drink it, he did so without hesitation and was deeply satisfied.

एकाकी यातुकामोऽसौ निवर्त्य जयरामकम् ।
आदिकूर्मं समासाद्य महावनपथेऽचलत् ॥ ६ ॥

6. Shri Hari intended to continue His onward journey from that place all alone, so He ordered Jairamdas to return home. Then He walked through a big, dense forest via Adikurma.

मानसाख्यपुरे रम्ये जगाम साधुवल्लभः ।
छत्रधर्माभिधो राजा शिष्योऽभूत् तत्र वै हरेः ॥ ७ ॥

7. Shri Hari, to whom the saintly are extremely dear, reached a beautiful city called Manas, and preached to its king named Chhatradharma who soon became His disciple.

भूपद्वारा पराभाव्य ह्यसुरान् दुष्टघातकः ।
राज्ञे तस्मै ददौ सम्यङ् मोक्षदं ज्ञानमुत्तम् ॥ ८ ॥

8. Shri Hari, who is the destroyer of the wicked, caused some demons to be destroyed through that king, and then imparted to him divine knowledge capable of ensuring liberation.

अभिमानो न कर्तव्यः श्रेयस्कामैः क्वचिन्नरैः ।
अधिकारस्य राज्यस्य ज्ञानभक्तिबलस्य च ॥ ९ ॥

9. He said, "Those desirous of eternal bliss and beatitude ought never to be proud of power, authority, knowledge, prowess or devotion.

अभिमानं स्वभक्तस्य सर्वथा नाशयेद् विभुः ।
मोक्षमार्गविरोधित्वात् सर्वदा ज्ञानसिद्धये ॥ १० ॥

10. "The Lord invariably destroys root and branch the pride of His devotees, for it is a very serious stumbling block in the path of knowledge and liberation."

राजोवाच—

कथ्यतां भगवन् केषां भक्तानामभिमानकः ।
नाशितः कुत्र कस्माद्धि श्रोतुकामोऽस्मि साम्प्रतम् ॥ ११ ॥

11. The king prayed humbly, "O Lord, please illustrate Your observation by telling me how and when and whose pride was thus dissipated by You."

श्रीनारायण उवाच—

निशम्यतां भो नृपते, कदाचिन्नारदो देवर्षिर्मत्समो न कोऽपि परमभक्त इति मेने। तच्छ्रीकृष्णो ज्ञात्वा स्वसन्निधिमागतं नारदं वीक्ष्य जगदवलोकनार्थं तेन सह जगाम ॥ १२ ॥

12. Lord Narayana replied, "Listen, O king. Once the great sage Narada thought that he was unequalled as a devotee. Shri Krishna divined this. So when Narada next visited Him, He took the sage along with Him on a tour of the world.

कस्मिंश्चिद्देशे शुद्धभक्तिपरायणं जितेन्द्रियं शुष्कतृणपत्रादिभक्षणं परमज्ञानिनं कटिवद्धखड्गं विप्रं निरीक्ष्योवाच नारदः ॥ १३ ॥

13. "They came across a Brahmin who was ever engrossed in lofty devotion. He had his sense-organs completely under his control, and used to take only dry leaves and grass for food. He was a man of erudition. However, he carried a sword which hung from his waist-belt. Narada was surprised and asked :

किमिति भो इश, अहिंसाधर्मपरोऽयम् ब्राह्मणस्त्यक्तकाममोहोऽपि हिंसारुचिद्योतकं खड्गं धारयतीति पृष्टो वासुदेव आह— भवतैवायं प्रष्टव्यः ॥ १४ ॥

14. "'How is it, O Lord, that though this Brahmin appears to have triumphed over desire and infatuation and to be wedded to non-violence, he wields a sword? Does it not show that the propensity to violence still lingers in him, without his being aware of it?' Shri Krishna suggested that the questions be put to the Brahmin himself.

तथेति तेन पृष्टोऽसौ कथं कथमहिंसाधर्मयुतस्य विरसभोजनस्य ते शस्त्रग्रहणमिति ॥ १५ ॥

15. "Accordingly the sage said to the Brahmin, 'Listen, O best of your race. Why do you have to carry a dangerous weapon when evidently you are devoted to non-violence and have reached that stage in spirituality when you have conquered Desire?'

विप्र उवाच—

मदिष्टदेवश्रीकृष्णस्य यथावन्महिमानमजानतां त्रयाणां भक्तानां वधाय धृतोऽयमसिर्मया । तच्छ्रुत्वा साश्चर्यं पुनः पप्रच्छ के ते त्रयो भक्ताः ॥ १६ ॥

16 "The Brahmin's reply was, 'I keep it in readiness to strike at those three devotees of the Lord who are yet unaware of the full glory and greatness of Shri Krishna.' Narada expressed his impatience to learn the identity of these three.

स होवाच—

श्रीकृष्णं स्वकीयरथसारथित्वे नियोक्ता कुन्तीपुत्रोऽऽर्जुनः, उच्छिष्टपात्रे श्रीवासुदेवं भोजयित्री द्रौपदी, परमात्मानमहर्निशं भिन्नभिन्नविषयकप्रवृत्तिं कारयिता नारदश्चेति त्रयः ॥ १७ ॥

17. "The Brahmin obliged by saying, 'The first is the arrogant Arjuna who had the audacity to let Shri Krishna drive his chariot. The second is Draupadi who made Shri Krishna eat out of a vessel that had already been used by her for eating her meal. And the last and the worst of all the three is Narada who pestered the Lord day and night with various missions.

तद्वधायाहैतुक्यनन्यभक्तियुततपोवलेनाहं सर्वथा शक्तोऽस्मि भगवत्कृपया । तन्निशम्य विस्मितो नष्टभक्तिगर्वो नारदः सभयो जातः ॥ १८ ॥

18. "'And I will have no difficulty in accomplishing this task since I have earned the grace of God as a result of my selfless and steadfast devotion, and because of the strength that I derive from the religious austerities which I have been practising incessantly.' Narada was frightened for his dear life and immediately lost all his vanity.

तेन श्रीकृष्णं प्रणम्य क्षामयित्वा च यथेष्टं गतो नारदः कियता कालेन पुनरपि हरिस्मरणकीर्तनभक्तितोऽहं श्रेष्ठ इति साभिमानो वभूव सः ॥ १९ ॥

19. "So, Narada bowed to Shri Krishna in all humility and begged for forgiveness. Then he went away. However, after a lapse of time, he again became impudent and insolent, thinking that he was peerless as a devotee and that there was none else who gratefully remembered the Lord as often as he did.

एतन्नारदाभिमानमपाकर्तुं प्रैषयत् कुत्रचिद् भक्तश्रेष्ठं द्रष्टुं वासुदेवः, स तु तूर्णमेव ओमिति शिर आनम्य तत्र गत्वा तं ददर्श ह ॥ २० ॥

20. "Shri Krishna, with the intention of destroying the pride of Narada, asked him to go to one of His best devotees. Accordingly he at once went to see him.

प्रातरुत्थाय त्यक्तसंसारवृत्तिसम्बन्धं मुहूर्तं कृतेश्वर-स्वरूपस्मरणं यावद्दिनं कृषिकर्म कृत्वा गृहमागत्य भुक्त्वा प्रातर्वद्धरिध्यानं विधाय सुप्तम् ॥ २१ ॥

21. "He found that the devotee rose early in the morning, contemplated the Lord for a while, oblivious of all his worldly concerns, and then wholeheartedly did agricultural work for the remainder of the day. He would return home in the evening, eat supper and then again contemplate the Lord's Form just as he did in the morning. After doing so, he would retire to bed.

तेन विहस्य देवर्षिरिमं नातिभक्तिलक्षणं
मायिककर्मासक्तं भक्तश्रेष्ठं कथं वदति
भवानिति परावृत्य श्रीकृष्णमागत्योवाच ॥ २२ ॥

22. "*Narada could not help laughing derisively when he* witnessed the routine of this 'best devotee'. He returned to Shri Krishna and asked, 'Why do you call this simple man of the world Your best devotee when he does not exhibit any signs of great devotion and when he is in fact entangled in common activities?'

तन्निशम्य भगवांस्तैलपूर्णस्थालीं नारदहस्ते दत्त्वाऽऽह
शृणु भोः—मद्धामप्रदक्षिणीकृत्य शीघ्रमागन्तव्यं वर्त्मनि
चलन् यदि तैलबिन्दु पातयेरधश्चेद् दण्डभाग् भवेः ॥२३॥

23. "In reply, Shri Krishna gave him a pan *full of oil* and ordered, 'Go round My abode quickly and return without delay, all the while holding this pan carefully lest some drops of oil should fall on the ground. If a single drop is lost you will be duly punished'.

तथेति दुःखेन कृतप्रदक्षिणमागतं नारदमाह हरिः । प्रदक्षिणा-
कर्मरतेन भवता कीयन्मे स्वरूपस्मरणं कृतम् ? ॥ २४ ॥

24. "Narada agreed and soon returned after doing as directed. The Lord asked him, 'For how much time did you remember Me while you were engrossed in the act of going round My abode?'

स्वायम्भवः सलज्जो भूत्वाऽऽह – तैलबिन्दुपतनभयाद् दत्तस्थालीचित्तेन मया नैवस्मृतो ध्यातश्च भवान् ॥ २५ ॥

25 "Narada felt considerably abashed and admitted, 'I did not even think of You during the entire transaction for I was afraid lest some drops of oil should fall off All my time was taken up solely in guarding it against such a calamity'

ततः सस्मितमाह भगवान्–यदि भवादृशो ब्रह्मर्षिभक्तः केवलं स्थालीगततैलरक्षणान्मे ध्यानादिकं विसस्मार तर्हि भूयिष्ठजगत्कार्यभराक्रान्तोऽपि स भक्तः सायं प्रातर्मे ध्यानादि कुर्वन् भवतः श्रेयान् न भवति किम् ? ॥ २६ ॥

26 "Shri Krishna smiled softly and said, 'If a sage of your calibre should forget Me for the sake of honourably completing a simple task of taking care of the oil in a pan, is not the one who regularly contemplates Me every morning and evening of his busy life of hard and unceasing toil, superior to you?'

एतं वृत्तान्तं पुराऽर्जुनमपि सन्दर्श्य श्रीकृष्णस्तं विगतभक्तिगर्वं चकारातो हे राजन् न क्वापि मौक्षैककामेनाभिमानो विधेयः ॥ २७ ॥

27 "Shri Krishna showed the same scene to Arjuna and thereby stripped him of his vanity Therefore O king one who aspires for liberation should never fall a pray to pride

सुविद्वान् वेदवक्ता च भाष्यं वेदस्य भापकः ।
शङ्करार्चनकर्ताऽपि रावणो ब्राह्मणोऽपि सन् ॥२८॥

पुलस्त्यमुनिपुत्रश्च विद्वद्गोष्ठीकृतादरः ।
अभिमानाद्धतश्चासौ तस्मात् त्याज्योऽभिमानकः ॥ २९ ॥

28 and 29. "Ravana, the son of the sage Pulastya, was very learned, and used to recite the Vedas everyday. He had contributed his own commentary on them. He came from a noble Brahmin family, and was a staunch devotee of Shiva. Still, his pride caused his downfall and he was killed. Therefore, one must avoid pride at all costs.

अभिमानं विना राजन् भगवदर्चनं शुभम् ।
यः करोति निजं कार्यं स मे भक्तः प्रियो मतः ॥३०॥

30. "O King, the one who, devoid of pride, worships Me and does his worldly duties as well, is My favourite devotee

परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन प्रभुप्रेमोत्कटं भवेत् ॥३१॥

31. "The only certainty in this ever-changing world is the chain of birth and rebirth. He alone can be said to have lived a worthy life who enhances his devotion to Me during his life, making it more and more intense with the passage of each day."

† इत्थं निशम्य वसुधाधिप ईशसूक्तं
गर्वाभिनाशनकरं सुखदं स्वधर्म्यम् ।
ज्ञात्वायमीश्वर इति प्रथितात्मभावो
वर्णिस्वरूपमनघं हृदये दधार ॥३२॥

32. The king was privileged to listen to this speech of the Lord, that was packed with deep significance, was capable

† Vasant-tilaka Metre

of showering bliss and of destroying vanity. and was in consonance with His own creed. He realized that the Celibate was none other than God. Convinced of this beyond a shadow of doubt, he became a devotee of Shri Hari and inscribed His Celibate-Form on the tablet of his memory indelibly.

† यो दिव्यदेहधरणेन मनुष्यभावं
पुष्यन् निजान् प्रतिदिनं निजभक्तिभावे ।
स श्रीहरिर्मम हृदि प्रतिजन्म सेवां
दद्यात् स्वरूपमनिशं दृशि चार्थना मे ॥३३॥

33. The divine Shri Hari in His human form nurtures in His devotees the devotional sentiment. May He sow and nourish the spirit of service to Him in my heart. May He permit me to see His true Form throughout all stages of my existence. I have no other desire.

इति श्रीहरिवनविचरणकाव्ये विंशः सर्गः ॥

End of Canto XX of "The Poem of Shri Hari's Epic Journeys through the Forests".

* मानसाख्यनगराधिपसंवादोपदेशजयरामसुतृप्तिम् ।
नारदाभिमतिनाशमियेष श्रीहरिः स मम वाञ्छितदोऽस्तु ॥४०॥

XL. May Shri Hari who preached to the king of Manaspur, who appeased the thirst of Jairamdas and who narrated the legend of the dissipation of Narada's pride, bestow His choicest blessings on me.

इति विंशः सर्गः
: END OF CANTO XX :

† Vasant-tilaka Metre

* Rathoddhata Metre

॥ श्रीशाय नमः ॥

—: एकविंशः सर्गः :—

† एकविंश उदिता शिवकाञ्ची वेङ्कटाद्रिगतिरुद्गदनाशः ।
शाङ्करीयमतवर्णनमुक्तं ख्यातिरित्यपि च वैदिकरीतिः ॥४१॥

CANTO XXI :

XLI. Shri Hari goes to the Venkatadri mountain and thence to Shivakanchi; He reveals the ways of curing the *maladies of worldly life;* He *expounds the philosophy of* Shri Shankaracharya; He discusses the problem of Fallacy; He examines the various aspects of Vedanta, and accepts the highly ritualized worship offered by the Brahmins of Shivakanchi.

वेङ्कटाद्रिं समागत्य शिवकाञ्चीं ततोऽभ्यगात् ।
राजा च ब्राह्मणा वीक्ष्य नीलकण्ठमलौकिकम् ॥१॥
तेजःपुञ्जं प्रसन्नं च गन्धाद्यैः समपूजयन् ।
करुणाभावसम्पन्नं भक्तार्तिभ्रंशनक्षमम् ॥२॥

1 and 2. Shri Hari reached Venkatadri and thence proceeded to Shivakanchi. Its king and some Brahmins saw *the divine form of the Lord emanating lustre. Indeed, He* looked the very embodiment of serenity and benignity. They soon realized that He was the One who could destroy the calamities of His devotees, and worshipped *Him* by annointing His holy body with sandalwood paste mixed with saffron.

† *Rathoddhata Metre*

प्रार्थनां चक्रिरे तस्य जगत्कारणतावतः ।
निवासं कुरु नः स्वामिन्–अत्रैव स्थानके सदा ॥ ३ ॥

3. They prayed to Lord Swaminarayana, the Creator and the Cause of millions of universes, thus: "O Lord, be pleased to stay here amongst us for ever.

उपदेशं तथा सम्यक् कुरु त्वं मोक्षकांक्षिणाम् ।
जनानां ज्ञानलाभाय कृपास्ति यदि ते विभो ॥ ४ ॥

4. "Be pleased to impart divine knowledge that seekers of salvation might use with advantage."

अनेकस्थानवासानां मुमुक्षूणां हिताय सः ।
कुर्वाणो गमनं विष्वक् त्र्यहं च तत्र संस्थितः ॥ ५ ॥

5. Shri Hari, who moved from place to place in all directions only for the welfare of such seekers, stayed there for three days

ज्ञानवैराग्यसंयुक्तं भवरोगहरं परम् ।
उपदेशं ददौ तेभ्यः स हरिस्तत्कृतादरः ॥ ६ ॥

6. *They revered Him with lofty devotion. He delivered a sermon full of true knowledge, capable of arousing a strong spirit of renunciation and of curing the maladies of worldly existence*

आध्यात्मिकं च तज्ज्ञानं वर्णिना प्रोक्तमित्यदः ।
श्रुत्वाऽतिहर्षितास्ते च पप्रच्छुः शाङ्करं मतम् ॥ ७ ॥

7 *When they* listened to the Lord's exposition of spiritual philosophy, they were thrilled with deep delight, and inquired about Shri Shankaracharya's philosophy.

वर्णीन्द्र उवाच—

श्रूयतां भो द्विजवराः श्रीशाङ्करमते ब्रह्म केवलमेकं निर्गुणं सर्वगमचिन्त्यं ज्ञानमयमानन्दमयं शुद्धं चैतन्यस्वरूपं सत्यं चास्ति ॥ ८ ॥

8. The Lord replied, "Listen, O best of Brahmins. According to Shri Shankaracharya, Brahman is the only ultimate Reality. It is One, Absolute, beyond the three gunas, Omnipresent, in the form of true Knowledge and Bliss, Pure, Sentient and the only Truth. It eludes the intellect.

ब्रह्मव्यतिरिक्तं सर्वं मिथ्या वस्तु मायिकं जडमसत्यं क्षणभङ्गुरमस्ति। शुक्तिरौप्यात्मवद् भ्रान्त्या कालशक्त्या विचित्ररूपान्तरं प्राप्तस्य मायाकार्यस्य सत्यतां मन्यन्ते ज्ञानरहिताः ॥ ९ ॥

9. "All things other than the Brahman are unreal and illusory, the products of Maya, inanimate and transitory *The manoeuvres and manifestations of Maya assume manifold* and variegated forms. Like the appearance of a layer of silver on the shell of a conch, the products of Maya are illusory, and only the ignorant take them to be real.

यथा मेघेरावृततरणिस्वरूपं न दृश्यते तथापि नैव सूर्यस्य तेजोहानिर्वाताहतमेघदूरगमने सति स्वयमेव प्रकाशते रविः ॥ १० ॥

10. "In reality, there is no diminution in the lustre of the *of the Sun, even though it appears to lose some of its brilliance* when covered with clouds. But as soon as the clouds

are scattered helter skelter by the mighty winds, it shines candescently once more

तथैवायमात्मा मायोपाधिकरुद्धोऽपि सत्सङ्गतिलब्धज्ञान-दूरोत्सारिताज्ञानपटलः सन् स्वरूपेण भासते हि ॥ ११ ॥

11 "Similarly, the Soul though encompassed by the limiting adjuncts of Maya, shines with its inherent lustre when it attains true knowledge through its association with the saints, as a result of which the veil of ignorance is seared to shreds

आत्मनो बहुलमायाकार्याध्यासेन स्वकीयं ब्रह्ममयं सच्चिदा-नन्दस्वरूपं तिरोहितम्, तत्तु सच्छास्त्रोक्तवर्णाश्रमधर्म-वर्तनपूर्वकं परमात्मानं ध्यायन् स्तुवंश्च विकल्मषो भूत्वा मोहपाशं विभिद्य मोक्षं लभते ॥ १२ ॥

12 "The pure and true form of the Soul is Brahman it self, and consists of Sat, Chit and Anand It is engulfed by the illusions which Maya super imposes But it attains liberation by *scrupulously observing the code of conduct* prescribed for the various castes and categories of people, by meditation upon the Lord and by worshipping Him Thus becoming sinless, it shatters the fetters of infatuation

श्रीमच्छङ्कराचार्योऽद्वैतसिद्धान्तमतप्रवर्तनायोपदेशार्थं स्वशिष्यान् पृथक् पृथक् स्थानेषु मठान् निर्माय धर्माचार्यत्वेन स्थापयामास भारतक्षेत्रे ॥ १३ ॥

तद्यथा-द्वारकायां शारदामठो, जगन्नाथपुर्यां गोवर्धनमठो, बद्रिकेदारे ज्योतिर्मठः, शृंगेर्यां शृंगेरीमठः, काश्यादौ परमात्ममठः सहस्रारकमठश्चेति ॥ १४ ॥

13 and 14. "Shri Shankaracharya established monasteries all over India, putting his trusted disciples in charge of them, to propagate his doctrine of Non-Dualism and to preach his philosophy in general. These monasteries include the famous Shardamath at Dwarka, Govardhanmath at Jagannathpuri, Jyotirmath at Badrinath, Shrungerimath at Shrungeri besides a few others.

सर्वमठव्यवस्था तु तत्कृत "मठाम्नायग्रन्थे" उपवर्णिताऽस्ति । तथा च संन्यासिनां दश भेदाः परिकल्पिताः सन्ति ॥ १५ ॥ तदित्थम्—तीर्थः—आश्रमः—वनः—अरण्यः—गिरिः—पर्वतः—सरस्वती—सागरो—भारती—पुरी—इति तत्कथिता दश ॥१६॥

15 and 16. "The mode of managing these monasteries is elaborately prescribed in his treatise, Mathamnay. Similarly, he has classified his monks into ten categories: Tirtha, Ashrama, Vana, Aranya, Giri, Parvata, Sarasvati, Sagar, Bharati and Puri.

तन्निर्मितग्रन्थाश्च—प्रबोधसुधासागरः—शारीरिकभाष्यम् उपदेशसाहस्री—गीताभाष्यम्,—उपनिषद्भाष्यं चेति यथावच्छृण्वतां पठतां च मोक्षदायका भवन्ति ॥ १७ ॥

17. "The treatises composed by him include Prabodha Sudha Sagar, Shariraka Bhashya, Upadesh Sahashri, Geeta Bhashya and Upanishad Bhashya. It is claimed that if studied carefully or listened to attentively, these lead seekers to salvation.

पूर्वोत्तरप्रभेदेन मीमांसा द्विप्रकारका ।
पूर्वस्मिन् कर्मकाण्डश्च ज्ञानकाण्डस्तथोत्तरे ॥ १८ ॥

18. "There are two Mimamsas or scientific methods of Interpretation: Purva Mimamsa and Uttara *Mimamsa*. The former describes rites and rituals, and the latter contains an exposition of philosophy.

मीमांसोत्तरभागस्य वेदान्त इति नाम वै ।
आत्मवादः कृतस्तस्मिन् भागे वेदस्य चान्तिमे ॥ १९ ॥

19. "The latter is also called Vedanta since in this, the concluding portion of the Vedas, the whole of Metaphysics is treated.

सर्वोपनिषदां सारः सच्चिदानन्दरूपकः ।
आत्मा भवति नित्यश्च हीत्येवं सुनिरूपितम् ॥ २० ॥

20. "It contains the quintessence of the Upanishads, and *establishes that the Soul, which has Sat, Chit and Anand* as its constituents, is eternal.

वेदान्तिसम्प्रदायाश्च सन्त्यनेके न संशयः ।
तत्र रामानुजाचार्यो मध्वनिम्बार्कवल्लभाः ।
शङ्करश्च प्रमुख्या वै सम्प्रदायाः प्रसिद्धकाः ॥ २१ ॥

21. "Among the many schools of the Vedanta, *those of Ramanujacharya,-Madhwacharya, Nimbarkacharya, Valla*bhacharya and Shankaracharya are undoubtedly the most celebrated.

शङ्करस्य च वेदान्तो रामानुजस्य वा मतम् ।
महत्त्वमुभयोर्भाति वेदान्तिषु मतद्वयम् ॥ २२ ॥

22. "Of these again, the commentary of Shankaracharya and the interpretation of Ramanujacharya are of supreme importance.

शाङ्करं वै मतं सम्यक् प्रसिद्धिं गतमेव हि ।
वेदान्तशब्दतो नूनं स्वीकृतं सर्वदा जनैः ॥ २३ ॥

23. "Indeed, the philosophy of Shankaracharya has reached such a zenith of fame that people have come to accept it implicitly as the equivalent of Vedanta.

अवैदिकं च बौद्धानां दर्शनं प्राचलद् यदा ।
ततश्च तन्निराकृत्यै वैदिकं दर्शनं बभौ ॥ २४ ॥

24. "Buddhism which flouted the authority of the Vedas was much in vogue when this philosophy of the Vedas rose on the horizon of learing, and shone so brightly that it effectively refuted the anti-Vedic Buddhism.

अथातो ब्रह्मजिज्ञासेत्यादिवेदान्तसूत्रकृत् ।
इसुखिस्तस्य सिद्धान्तात् प्राक् चतुःशतवार्षिके ॥ २५ ॥

25. "The author of Vedantic aphorisms — the first of which is, 'Now, hence the desire to know the Brahman' — *flourished in about the year 400 B.C.*

बादरायणसूत्राणि वेदान्तसूत्रनामतः ।
प्रतिष्ठितानि सर्वत्र चौपनिषदबोधतः ॥ २६ ॥

26. "Composed by Badarayana, a great sage, these are universally known as the aphorisms of Vedanta. They are Upanishadic knowledge in a condensed form.

उपनिषत्सु सर्वासु मतैक्यं प्रतिपादितम् ।
बादरायण एवात्र प्रतिभावांश्च भात्यते ॥ २७ ॥

27. "Badarayana reconciled the doctrines of the various Upanishads with each other. This remarkable achievement speaks volumes for his genius.

सूत्राणां च तदीयानां व्याख्या शङ्करनिर्मिता ।
रामानुजेन दिव्यासौ भाष्यत्वेन प्रकीर्तिता ॥ २८ ॥
शङ्करस्य च टीकेयं भाष्यं शारीरकं मतम् ।
रामानुजस्य टीका च श्रीभाष्यमिति संज्ञिता ॥ २९ ॥

28 and 29. "The commentaries of Shankaracharya and Ramanujacharya on these aphorisms are held sacred, and are known as Shariraka Bhashya and Shri Bhashya respectively.

योगवासिष्ठमाण्डूक्यकारिकानुमतेन च ।
शङ्करस्य च वेदान्ते प्रभावः पतितः सदा ॥ ३० ॥

30. "Shri Shankaracharya's philosophy reveals the influence of *Yogavashishtha and Mandyuka Upanishad as well* as of Karikas (i.e., explanatory stanzas on the latter).

बौद्धस्य खण्डनं तत्र कृतं सम्यग् विभागतः ।
शङ्करस्य मतेनैवमात्मवादश्च कीर्तितः ॥ ३१ ॥

31. "He had thoroughly refuted the teachings of all Buddhist schools, and had clearly expounded the spiritual philosophy pertaining to the Soul.

त्रिकालाबाधितश्चात्मा जगन्मायिकमुच्यते ।
पूर्वमीमांसकश्चैव जितस्तेन सुवादतः ॥ ३२ ॥

32. "He said that the Soul is beyond the three phases of Time — the past, present and future and that the world is simply phenomenal. He refuted the teachings of Purva Mimamsa by means of cogent arguments.

वेदान्तशास्त्रजिज्ञासुर्भवेच्चतुष्कसाधनः ।
अन्यथा नाधिकारी स आत्मतत्त्वगवेषणे ॥ ३३ ॥

33. "A prospective student of Vedanta should first acquire Sadhan Chatushtaya or the four qualities prescribed by Shri Shankaracharya. These four essential requirements are: (1) Discrimination between eternal and ephemeral entities, (2) Practice of Shama (tranquillity), Dama (self-restraint), Uparati (conviction that ceremonial acts are futile and *ceasing to rely on them*), *Titiksha* (resignation), Samadhana (composure, peace of mind and satisfaction) and Shraddha (faith), (3) the conviction that all pleasures of the earth and heaven are merely transient, and (4) *Yearning for salvation.*

Without these, one lacks the spiritual competence to acquire knowledge pertaining to the Self.

कारणं न तु कर्मात्र स्वातन्त्र्येण मतं तथा ।
ज्ञानप्राप्त्यै भवेत् कर्म साधनं न तु मुक्तये ॥ ३४ ॥

34. "According to Shankaracharya, Karma is not an independent cause of salvation but only a means to true knowledge.

चित्तशुद्ध्यै तथा पापनाशाय कर्म युज्यताम् ।
मुक्तौ तु साधनं ज्ञानं कर्मणो न प्रयोजनम् ॥ ३५ ॥

35. "For, Karma can bring about the purification of the *mind and the purging of sins; but for salvation,* Karma is of no avail; Knowledge is the only means to attain it.

कर्मभक्ती उभे चैव ब्रह्मजिज्ञासया गते ।
केवलं ज्ञानमेकं च मुक्तिं प्रति सुसङ्गतम् ॥ ३६ ॥

36. "Karma and devotion breed a desire to know the Brahman, but Knowledge is the only means to salvation.

ment of bliss. To this end, the Vedantins strees the *identity of the Brahman and the Soul*, and assert that the realization of this is verily salvation.

दुःखाभिन्नसुखं स्वर्गं शाश्वतानन्दसंज्ञकम् ।
आत्मनाऽनुभूयते यन्नित्यं वेदान्तबोधितम् ॥ ४६ ॥

46. "Even the joys of heaven are not free from sorrow. The aim of Vedantic philosophy is to make the Soul experience bliss.

यावदज्ञानमस्त्येव नाऽऽनन्दोऽत्राऽनुभूयते ।
"स्मृतिरूपः परत्रोऽयं पूर्वदृष्टावभासनः" ॥ ४७ ॥

47. "As long as ignorance persists, bliss cannot be experienced. Ignorance causes the attribution of the nature of a thing previously perceived and presently remembered, to another, e.g. mistaking a rope for a snake.

अज्ञानं तु सद् – असद्भ्यामनिर्वचनीयं
त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति ॥ ४८ ॥

48. "Ajnana cannot be defined in such terms as 'real' or 'unreal'. However, it is something that does exist. It consists of the three gunas, and is the contradiction and negation of Knowledge.

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा ।
तथाऽनिर्वचनख्यातिरित्येतत्ख्यातिपञ्चकम् ॥ ४९ ॥
योगाचारा मध्यभाजस्तथा मीमांसका अपि ।
न्यायश्च शङ्करश्चैव प्रायः ख्यातीः क्रमाज्जगुः ॥ ५० ॥
ब्रह्मणि ख्यायते कीदृग् जगदेवेति बोधनम् ।
ख्यातिशब्देन सम्प्रोक्तं स्वस्वसिद्धान्तवर्णितम् ॥ ५१ ॥

49 to 51 "There are five theories of Ajnana to explain the fallacious cognition of an illusory world in the real Brahman

(1) Atma Khyati — subscribed to by the Yogachara school of Buddhism

(2) Asat Khyati — propounded by the Madhyamika school of Buddhism

(3) Akhyati — advanced by the Mimamsakas who hold that the world is real indeed and that there is nothing fallacious in our cognition of it as it is

(4) Anyatha Khyati — advocated by the Naiyayikas and

(5) Anirvachaniya Khyati — of Shankaracharya

प्रमाज्ञानं लक्षणेन व्यावृत्यात्म प्रजायते ।
यथार्थब्रह्मविज्ञानं तटस्थेन स्वरूपतः ॥ ५२ ॥

52 "True knowledge can be acquired by the Vyavrutatma method Valid knowledge of the Brahman in its true form can be obtained by the Tatastha method

Brahman has two kinds of attributes Swarupa Lakshana (essential attributes) and Tatastha Lakshana (accidental attributes)

The first of the two methods mentioned above is used for instance while indicating the exact position of the crescent moon in relation to a particular branch of a tree Surely the moon is not there on the branch but with the help of such objects knowledge is imparted Vyavrutatma method thus imparts knowledge by graded stages

The second method imparts knowledge with the help of accidental attributes, e g 'The building on which a crow is perching is this man s house Obviously even after the crow flies away the building remains this man s house

आत्माऽऽवरणशक्त्या स्वरूपाऽऽवृतो भवत्यतः ।
वस्तुन्यवस्तुदर्शित्वं विक्षेपाज्जायतेऽस्य तु ॥ ५३ ॥

53. "Avidya (non-knowledge) creates Avarana (a veil) and Vikshepa (an obstruction). Thus, on account of the former, the real Self remains concealed, and because of the latter it mistakes the unreal for the real.

उत्पत्तिर्व्यवहारस्य जायते वक्ति तां श्रुतिः ।
"तस्माद् वा एतस्माद् आत्मन आकाशो हि सम्भूतः" ॥ ५४ ॥

54. "The Vedas declare that the empirical state (the phenomenal world) is originated, by asserting that — 'From this Self ether originated'.

येषामाशा निराशा स्याद् दारपुत्रधनादिषु ।
तेषां सिध्यति नान्येषां मोक्षाशाभिमुखी गतिः ॥ ५५ ॥

55. "Only those whose attachment for spouse, progeny and material pleasures has been sublimated into detachment can ever hope to succeed in attaining Release.

† अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्ति-
र्मुक्तात्मनो नित्यसुखानुभूतिः ॥ ५६ ॥

56 "Samadhi is possible only for those who have thoroughly imbibed the spirit of renunciation. Those eligible for Samadhi must have gained true knowledge which alone secures liberation. After salvation, the Self experiences eternal and unalloyed bliss.

परमात्मा सदोपास्यः साकारो दिव्यविग्रहः ।
सर्वानन्दप्रदाता स धाम्नि मुक्तेन चाप्यते ॥ ५७ ॥

† *Upajati Metre*

राजन्नेतन्मतं म ते सद्यो मुक्तिर्भविष्यति ।
स्मर मां परमेशं च दिव्यं यास्यसि दिव्यताम् ॥ ५८ ॥

57 and 58. "The Lord's form ought constantly to be worshipped. He alone is the bestower of unmingled joy and beatitude. The liberated Soul reaches Him in His very abode. I promise you, O king, liberation and divine life if you could only contemplate upon Me as the Most High."

शङ्करस्य च सिद्धान्तं श्रुत्वा राजा द्विजाश्च वै ।
प्रणेमुर्वर्णिनः पादौ भक्तियुक्तेन चेतसा ॥ ५९ ॥

59. After the exposition by the Lord of the philosophy of Shri Shankaracharya, the king and the Brahmins prostrated themselves at the holy feet of Lord Swaminarayana with profound reverence.

They then performed the ceremonial worship with sixteen rituals to propitiate Him The following is a detailed account of the procedure prescribed therefor :

At the outset, the devotee takes three sips of water from his cupped right hand palm, and with each sip says —

ॐ गोविन्दाय नमः । ॐ वासुदेवाय नमः । ॐ केशवाय नमः ।

Aum Obeisance to Govinda! Aum Obeisance to Vasudeva! Aum Obeisance to Keshava!

Then, after lighting a ghee-lamp, burning fragrant incense-powder and doing Pranayama, he inscribes a 'U'-shaped mark on his forehead with sandalwood paste, and at the same time says :

श्रीनीलकण्ठाय नमः ।

Obeisance to Shri Nilakantha!

Then the devotee recites the following three verses

सुमुखश्चैकदन्तश्च कपिलो गजकर्णकः ।
लम्बोदरश्च विकटो विघ्ननाशो विनायकः ॥
धूम्रकेतुर्गणाध्यक्षो भालचन्द्रो गजाननः ।
द्वादशैतानि नामानि यः पठेच्छृणुयादपि ॥
विद्यारम्भे विवाहे च प्रवेशे निर्गमे तथा ।
सङ्ग्रामे सङ्कटे चैव विघ्नस्तस्य न जायते ॥

"Whoever recites or listens to the twelve epithets of Ganapati, — at the commencement of study, at the time of marriage, when arriving at or leaving a place, during a war or in a calamity — will encounter no impediment to success in his avowed mission.

Ganapati is the one who possesses (1) a handsome face, (2) one tooth, (3) a wheat complexion, (4) ears resembling those of an elephant, who is (5) pot-bellied and portly, (6) awesome, (7) the destroyer of hindrances, (8) a spiritual leader and guide, (9) his banner is smoke-coloured, (10) he is a leader of troops, he (11) wears the moon on his forehead, and (12) has the head of an elephant "

At this stage the devotee holds water in a spoon held in his right hand and makes the following mental resolve to perform the Lord's ceremonial worship :

"सङ्कल्प"

ॐ विष्णुर्विष्णुर्विष्णुः । श्रीमद्भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्तमानस्य अद्य ब्रह्मणो द्वितीये परार्धे श्रीश्वेतवाराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे कलिप्रथमचरणे भरतखण्डे भारतवर्षे पुण्यपवित्रकारिमासोत्तमे मासे —मासे — पक्षे —

तिथौ—वासरे मम आत्मनः श्रुतिस्मृतिपुराणोक्तफलप्राप्त्यर्थं अप्राप्तलक्ष्म्याः प्राप्त्यर्थं प्राप्तलक्ष्म्याश्चिरकालसंरक्षणार्थञ्च, इह जन्मनि जन्मान्तरे वा कृतसकलदुरितोपशमनार्थं — अध्यात्म-अधिभूत-अधिदैव त्रिविधतापोपशमनार्थं, धर्म–अर्थ–काम–मोक्ष चतुर्वर्ग-फलसिद्ध्यर्थं, मम ऐश्वर्याभिवृद्ध्यर्थं सकलमनोरथसिद्ध्यर्थञ्च, भगवतः श्रीस्वामिनारायणस्य प्रसन्नतार्थं यथामिलितोपचारैः अवतारि–श्रीनीलकण्ठ–भगवतः पूजनमहं करिष्ये ॥

"Aum Vishnu, Vishnu, Vishnu! I will now perform the worship of Lord Nilakantha, whose Manifestations the other Incarnations are, with all available materials :

In this Indian Penninsula which is in the Bharat Khanda,

In the first quarter of Kali of the twentyeighth Kali Yuga, in the era of the seventh Manu who presides over the present Age, in the aeon called Shri Shveta Varah, in the second half of Brahma's rule which started at the command of the divine Being called Vishnu,

In the best of the months of holy deeds, on .... day being the ... th day of the .. half of the lunar month called .... ;

To obtain for myself the fruits promised by the Vedas, Scriptures and Puranas;

To allay the effects of all evil deeds committed in this or other lives, and to quell the threefold miseries arising from material, spiritual and celestial agencies;

To realize the four human goals of Dharma (Religious merit), Artha (worldly prosperity), Kaama (desire for enjoyment) and Moksha (liberation);

To increase and augment my affluence and sovereignty;

To fulfil all my desires in general and to propitiate Lord Swaminarayana in particular "

Having recited this, the devotee pours the water from the spoon into a dish.

" ध्यानम् "

शान्तं दान्तं द्विजकुलजनुर्धारयन्तं नितान्त-
मानन्दं वै सहजमतुलं प्रार्थनीयं जनानाम् ।
धर्मे भक्तौ परमसहजानन्दरूपं दधानं
ध्यात्वा ध्यात्वा वयमनुदिनं नीलकण्ठं स्तुवीमः ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । ध्यानं करोमि ॥

Meditation :

Everyday, constantly meditating on Him, we extol Lord Nilakantha who is the very Image of Serenity and Self restraint, who has manifested Himself in the form of a human being as the Supreme Shri Sahajananda — the Son of Shri Dharmadeva and Bhaktimata — in the noblest Brahmin family, and whose natural and peerless bliss people and deities yearn to attain

Aum Bhur Bhuvah Svaha (i e , the three worlds)! Obeisance to Avatari Shri Nilakantha! I meditate

NOTE :

Avatari is One who is the very Source of all Incarnations and whose power and glory made, inter alia, even the six supremely realized Seers bow to Him and to become His disciples

1 Shri Brahmananda Swami who was endowed with great supernatural powers and faculties from his very birth He was Janma-Siddha

2 Shri Gopalananda Swami with unequalled accomplishments through complete mastery of Yoga, was Yoga-Siddha

3 Magniram possessed supernormal accomplishments through recitation of hymns He was Mantra Siddha

4 Shri Shatananda Swami was endowed with the highest accomplishments through incessantly chanting of the Lord s holy name He was Japa-Siddha

5 Shri Nityananda Swami, unequalled in erudition, was Jnana-Siddha

6 Shri Bhagvadananda Swami was Aushadhi Siddha for he had an unparalleled mastery of the science pertaining to medicinal herbs

These six great realized Seers, great enough to be worshipped by others, themselves worshipped Lord Swaminarayana with utter devotion.

(१) "आवाहनम्"

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिꣳ सर्वतस्पृत्वात्यतिष्ठद् दशाङ्गुलम् ॥
उत्तिष्ठोत्तिष्ठ हे नाथ स्वामिनारायण प्रभो ॥
धर्मसूनो दयासिन्धो स्वेषांश्रेयः परं कुरु ॥
उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज ।
उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ।
आगच्छ भगवन् देव स्वस्थानात् परमेश्वर ॥
अहं पूजां करिष्यामि सदा त्वं सम्मुखो भव ।
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । आवाहयामि स्थापयामि ॥१॥

(1) Invoking and inviting the Lord to be present .

Aum ! The Purusha with a thousand heads eyes and feet stood above the earth to the extent of ten fingers after covering it on all sides

(The Lord who dwells in every being, is metaphorically described as possessing a thousand heads, eyes and feet. He *not only pervades the entire universe* but He is also beyond it)

O Govinda (the One to whom the cow is very dear), O Garudadhwaja (the One whose banner bears the emblem of an eagle), O Kamalakanta (the Lord of the goddess Lakshmi)! Be pleased to rise and make the three worlds blessed. O *Master!* O Lord Swaminarayana! O Son of Shri Dharmadeva ! As You are an Ocean of Compassion, be pleased to bring about the greatest welfare of Your devotees O Lord of *Deities!* Be pleased *to come here from Your abode and stay with me, for I shall now perform* Your ceremonial worship

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha I invite Him and instal His idol

The devotee pours water from the spoon into the plate.

(२) "आसनम्"

ॐ पुरुष एवेदᳪं सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
खचितानेकरत्नं तु दिव्यास्तरणसंयुतम् ॥
स्वर्णसिंहासनं देव गृहाण धर्मनन्दन ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । आसनं समर्पयामि ॥२॥

(2) ***Offering a Seat :***

Aum! Purusha alone is all that is, that has been and that will be. He is the ruler of immortals as well as of *those who grow fully* by food (i e. of mortals)

(Whatever was, is or will be, is a form of Lord Narayana He is the Lord of all beings, both earthly and

celestial. In other words, the sentient and the insentient world is nothing but a manifestation of the Lord.)

O Lord of Deities! O Son of Shri Dharmadeva! Be pleased to add grace to this priceless throne made of solid gold, studded with countless gems and paragons and covered with a silk-soft cushion, by accepting it.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer Him a seat.

(३) "पाद्यम्"

ॐ एतावानस्य महिमातो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥
उष्णोदकं निर्मलं तु पाद्यं गन्धादिभिर्युतम् ।
पादप्रक्षालनार्थाय दत्तं ते भक्तिनन्दन ॥
ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः।
पाद्यं समर्पयामि ॥३॥

(3) ***Offering Water for His Feet :***

Aum! The greatness of Purusha is commensurate with the universe, nay, he is greater than the universe. All the creatures form but a quarter of his subjects; the remaining three quarters are the immortals in heaven.

(The entire universe forms only a quarter of the Lord. His greatness is far greater than we can ever conceive of or imagine.)

O Son of Bhaktimata! Be pleased to accept this clear, lukewarm water rendered fragrant by rare perfumes, which I am privileged to offer to You to wash Your holy feet with

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer water for His feet.

(The Lord who dwells in every being, is metaphorically described as possessing a thousand heads, eyes and feet. He not only pervades the entire universe but He is also beyond it.)

O Govinda (the One to whom the cow is very dear), O Garudadhwaja (the One whose banner bears the emblem of an eagle), O Kamalakanta (the Lord of the goddess Lakshmi)! Be pleased to rise and make the three worlds blessed. O Master! O Lord Swaminarayana! O Son of Shri Dharmadeva! As You are an Ocean of Compassion, be pleased to bring about the greatest welfare of Your devotees. O Lord of Deities! Be pleased to come here *from Your abode and stay with me, for I shall now perform* Your *ceremonial worship.*

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I invite Him and instal His idol.

The devotee pours water from the spoon into the plate.

(२) "आसनम्"

ॐ पुरुष एवेद१ँ सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
खचितानेकरत्नं तु दिव्यास्तरणसंयुतम् ।
स्वर्णसिंहासनं देव गृहाण धर्मनन्दन ॥

ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । आसनं समर्पयामि ॥२॥

(2) **Offering a Seat :**

Aum! Purusha alone is all that is, that has been and that will be. He is the ruler of immortals as well as of those who grow fully by food (i.e. of mortals).

(Whatever was, is or will be, is a form of Lord Narayana. He is the Lord of all beings, both earthly and

celestial In other words, the sentient and the insentient world is nothing but a manifestation of the Lord.)

O Lord of Deities! O Son of Shri Dharmadeva! Be pleased to add grace to this priceless throne made of solid gold, studded with countless gems and paragons and covered with a silk-soft cushion, by accepting it

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha I offer Him a seat.

(३) "पाद्यम्"

ॐ एतावानस्य महिमातो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥
उष्णोदकं निर्मलं तु पाद्यं गन्धादिभिर्युतम् ।
पादप्रक्षालनार्थाय दत्तं ते भक्तिनन्दन ॥
ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः।
पाद्यं समर्पयामि ॥३॥

(3) **Offering Water for His Feet :**

Aum! The greatness of Purusha is commensurate with the universe, nay he is greater than the universe. All the creatures form but a quarter of his subjects, the remaining three quarters are the immortals in heaven

(The entire universe forms only a quarter of the Lord His greatness is far greater than we can ever conceive of or imagine)

O Son of Bhaktimata! Be pleased to accept this clear, lukewarm water rendered fragrant by rare perfumes, which I am privileged to offer to You to wash Your holy feet with

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer water for His feet.

(४) "अर्घ्यम्"

ॐ त्रिपादूर्ध्वमुदैत् पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ॥
व्यक्ताव्यक्तस्वरूपस्त्वं नीलकण्ठः प्रभुः स्वयम् ।
अर्घ्यं गृहाण दत्तं ते गन्धपुष्पाक्षतैः सह ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
अर्घ्यं समपर्यामि ॥ ४ ॥

(4) **Offering an Oblation with Reverence :**

Aum ! Three quarters of Purusha rose up to the heaven One quarter of him remained here From there *he spread himself out on all sides — towards those that eat* (mortals) and those that do not (immortals)

(One quarter of the Lord constitutes the whole of the animate and inanimate worlds His greatness transcends the universe He is both immanent and transcendent)

O Lord Nilakantha ! You are God Himself Your Form *is at once manifest and unmanifest Be pleased to accept* this oblation, along with soothing sandalwood paste, enchantingly exquisite flowers and rice, which I have the honour to offer to You

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha To You, *I offer oblations*

(५) "आचमनम्"

ॐ ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥
सर्वतीर्थसमानीतं सर्वपापहरं शुभम् ।
आचम्यतां जलं दत्तं नीलकण्ठाय ते प्रभो ॥

ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
आचमनीयं समर्पयामि ॥ ५ ॥

(5) **Offering Water :**

Aum! From Him, Viraj originated; from Viraj, Purusha emerged. At his very birth, his dimensions exceeded those of the earth.

O Lord Nilakantha! This water collected from various places of pilgrimage is holy and capable by Your grace of destroying our sins. As such it is specially fetched for You to sip. Be pleased to accept it.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer Him water to sip.

"पञ्चामृतस्नानम्"

ॐ पञ्चनद्यः सरस्वतीमपियन्ति सस्रोतसः ।
सरस्वती तु पञ्चधासौ देशेऽभवत् सरित् ॥
पयो दधि घृतं चैव मधु च शर्करायुतम् ।
पञ्चामृतं मया दत्तं स्नानार्थं प्रतिगृह्यताम् ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
पञ्चामृतस्नानं समर्पयामि ॥

Bath with Panchamruta (five nectars):

Aum! The five rivers (Shatadru, Chandrabhaga, Vipasha, Iravati and Sarasvati) with their currents merge into Sarasvati. In this country, Sarasvati had five branches.

I now offer You the Panchamruta prepared by mixing together milk, curds, ghee, honey and sugar for Your bath. Be pleased to accept it.

(४) "अर्घ्यम्"

ॐ त्रिपादूर्ध्वमुदैत् पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ॥
व्यक्ताव्यक्तस्वरूपस्त्वं नीलकण्ठः प्रभुः स्वयम् ।
अर्घ्यं गृहाण दत्तं ते गन्धपुष्पाक्षतैः सह ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
अर्घ्यं समर्पयामि ॥ ४ ॥

(4) Offering an Oblation with Reverence :

Aum ! Three quarters of Purusha *rose up to the heaven* One quarter of him remained here From there he spread himself out on all sides — towards those that eat (mortals) and those that do not (immortals)

(One quarter of the Lord constitutes the whole of the animate and inanimate worlds His greatness transcends the universe He is both immanent and transcendent)

O Lord Nilakantha ! You are God Himself Your Form is at once manifest and unmanifest Be pleased to accept *this oblation,* along with soothing sandalwood paste enchantingly exquisite flowers and rice which I have the honour to offer to You

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri *Nilakantha To You I offer oblations*

(५) "आचमनम्"

ॐ ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥
सर्वतीर्थसमानीतं सर्वपापहरं शुभम् ।
आचम्यतां जलं दत्तं नीलकण्ठाय ते प्रभो ॥

ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः।
आचमनीयं समर्पयामि ॥ ५ ॥

(5) **Offering Water :**

Aum! From Him, Viraj originated; from Viraj, Purusha emerged. At his very birth, his dimensions exceeded those of the earth.

O Lord Nilakantha! This water collected from various places of pilgrimage is holy and capable by Your grace of destroying our sins. As such it is specially fetched for You to sip. Be pleased to accept it.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer Him water to sip.

"पञ्चामृतस्नानम्"

ॐ पञ्चनद्यः सरस्वतीमपियन्ति सस्रोतसः ।
सरस्वती तु पञ्चधासौ देशेऽभवत् सरित् ॥
पयो दधि घृतं चैव मधु च शर्करायुतम् ।
पञ्चामृतं मया दत्तं स्नानार्थं प्रतिगृह्यताम् ॥
ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः।
पञ्चामृतस्नानं समर्पयामि ॥

Bath with Panchamruta (five nectars):

Aum! The five rivers (Shatadru, Chandrabhaga, Vipasha, Iravati and Sarasvati) with their currents merge into Sarasvati. In this country, Sarasvati had five branches.

I now offer You the Panchamruta prepared by mixing together milk, curds, ghee, honey and sugar for Your bath. Be pleased to accept it.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha I offer Panchamruta for His bath After that, I offer plain water for His bath.

(६) "स्नानम्"

ॐ तस्माद् यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूंस्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥
गङ्गादिसर्वतीर्थेभ्य आहृतैश्च शुभैर्जलैः ।
स्नाप्यसे नीलकण्ठ त्वं भगवन् दीनवत्सल ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । स्नानं समर्पयामि ॥ ६ ॥

(6) **Bath with Plain Water:**

Aum! From the sacrificial offering which granted everything, clotted butter got accumulated He converted that into beings that move in the air, live in the forests and in the villages.

O Lord Nilakantha! You are extremely affectionate and compassionate towards the meek and the weak. I offer holy water specially brought from the Ganges and other sacred rivers for Your bath.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha I bathe the Lord with plain water.

(७) "वस्त्रम्"

ॐ तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

सर्वभूषाधिके सौम्ये लोकलज्जानिवारणे ।
त्वदर्थमाहृते वस्त्रे गृहाण साधुनन्दन ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । वस्त्रे समर्पयामि ॥ ७ ॥

(7) **Offering Raiments :**

Aum! From that sacrificial offering that granted all cherished objects, the Rig and the Sama Vedas came into being; from that again Prosody (the Atharva Veda) originated, and from that the Yajur Veda also arose.

O Giver of spiritual delight to Saints! Be pleased to accept these two garments that I have brought for You. Being meant for You, they are naturally superior to and lovelier than the costliest ornaments, and yet are sober and pleasing.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer Him raiments.

(८) "यज्ञोपवितम्"

ॐ तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥
ब्रह्मविष्णुमहेशैश्च निर्मितं ब्रह्मसूत्रकम् ।
यज्ञोपवीतदानेन प्रीयतां धर्मनन्दन ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । यज्ञोपवीतं समर्पयामि ॥ ८ ॥

(8) **Offering a Sacred Thread :**

Aum! From it arose the horses and those that have two rows of teeth; the cows arose from it, and from it sprang up the goats and the sheep.

O Lord Dharmanandana! Be kind enough to accept this incense with fragrant resin and other ingredients, the aromatic fumes of which the deities find alluring to the sense of smell

Aum Bhur Bhuvah Svah! Obeisance to Shri Nilakantha. *I offer Him frankincense.*

(१२) "दीपः"

ॐ चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ॥
दीप्तं ज्ञानप्रदं चारु घृतवर्तिसमन्वितम् ।
गृहाण मङ्गलं दीपं भगवन् धर्मनन्दन ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
दीपं दर्शयामि ॥१२॥

(12) **Offering a Lamp :**

Aum! The moon was born from his mind, the Sun from his eyes. Indra and Agni emerged from his mouth, and Vayu from his vital breath.

(Indra, *Agni and Vayu are the deities of rain, fire and* wind respectively.)

O Giver of delight to Shri Dharmadeva, be pleased to accept this auspicious, lighted ghee-lamp. It looks resplendent, and is the *giver of Knowledge to Your devotees* who enkindle it.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer a lamp.

(१३) "नैवेद्यम्"

ॐ नाभ्या आसीदन्तरिक्ष् शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकां अकल्पयन् ॥
भक्ष्यैर्नानाविधैर्युक्तं नैवेद्यं घृतपाचितम् ।
गृहाण सहजानन्द नाना-पक्वफलैस्तथा ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । नैवेद्यं समर्पयामि

ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा । ॐ व्यानाय स्वाहा । ॐ उदानाय स्वाहा । ॐ समानाय स्वाहा ।

(13) Offering Food :

Aum! The mid-region of the universe sprang from his naval; the heaven came into being from his head; the earth from his feet and the quarters from his ears. Thus were the three worlds and their inhabitants created.

(Thus the whole universe is nothing but the manifestation of the Lord.)

Be pleased, O Lord Sahajananda, to accept this meal consisting of many courses of rare delicacies prepared in pure ghee with tempting flavour and followed by sweet, ripe fruits.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. I offer food.

Aum Oblation to Prana! Aum Oblation to Apana! Aum Oblation to Vyana! Aum Oblation to Udana! Aum Oblation to Samana!

(Prana, Apana, Vyana, Udana and Samana are the five vital airs in the body. Prana has its seat in the lungs Apana moves downwards and out at the anus; Vyana is diffused throughout the whole body; Udana rises up the

throat and enters the head. Samana has its seat in the cavity of the navel, and is essential to digestion.)

मध्ये पानीयं समर्पयामि। उत्तरापोशनं समर्पयामि। हस्तप्रक्षालनं समर्पयामि। मुखप्रक्षालनं समर्पयामि। आचमनीयं समर्पयामि ॥

I offer You water between the courses. Then I offer some more food I offer water for washing the hands. I offer water for washing the mouth. I offer water for drinking.

" आचमनीयम् "

सर्वपापहरं दिव्यं गाङ्गेयं निर्मलं जलम् ।
आचमनं मया दत्तं गृहाण धर्मनन्दन ॥
ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः। आचमनीयं समर्पयामि ॥ १३ ॥

O Giver of delight to Shri Dharmadeva! Be pleased to accept this pellucid water brought from the Ganges for You to drink. It is capable, by Your grace, to remove all our sins.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha. *I offer water*

(१४) " ताम्बूलम् "

ॐ यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥
लवङ्गेन युतं रम्यं ताम्बूलं सूरपूजित ।
भक्त्या ददामि देवेश तुभ्यं तत् प्रतिगृह्यताम् ॥
ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः। ताम्बूलं समर्पयामि ॥

(14) Offering Pan :

Aum ! When the deities performed a sacrifice with this Purusha as the oblation, the seasons Vasanta, Grishma and Sharada were used as ghee, fuel and cake-offering respectively.

(Vasanta is spring personified as a deity. It is supposed to be an associate of Kamdeva, the deity of Love. Sharada and Grishma are the autumn and the summer respectively)

O Lord of Deities ! Be pleased to accept this leaf of piper-betel containing areca-nut, cloves, cardamom and other spices. This I offer with devotion to You who are being worshipped by the deities. I pray You to chew it after meals.

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri *Nilakantha. I offer Him Pan.*

"फलम्"

ॐ याः फलिनीर्या अफला याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वꣳहसः ॥
फलान्यमृततुल्यानि स्थापितानि तवाग्रतः ।
तेन मे सफलावाप्तिर्भवेज्जन्मनि जन्मनि ॥

ॐ भूर्भुवः स्वः। अवतारिणे श्रीनीलकण्ठाय नमः । फलानि समर्पयामि ॥

Offering Fruits :

Aum ! Being produced by Brihaspati, may all these herbs whether bearing flowers and fruits, or barren, free us from all danger.

May all my desires in my succeeding lives come to fruition as the reward of my offering You fruits that are rich in nectar-sweet juices

"दक्षिणा"

ॐ हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥
न्यूनातिरिक्तपूजायाः सम्पूर्णफललब्धये ।
दक्षिणां सहजानन्द दद्मस्तुभ्यं दयां कुरू ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । दक्षिणां समर्पयामि ॥ १४ ॥

Offering a Present :

Hiranyagarbha existed even before the universe was created. As soon as he was born he became the sole Lord of all beings, and since then he has supported the earth and heaven So which other God shall we serve with an Oblation?

For obtaining the full reward of my worship, which may have been imperfect I offer a present at the conclusion of the service, with the words "Have mercy on all for ever"

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha I offer Him a present

(१५) "नीराजनम्"

ॐ इद॒ँ हविः प्रजननं मे अस्तु दशवीर॒ँ सर्वगण॒ँ स्वस्तये ।
आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि । अग्निः प्रजां

वहुलां मे करोत्वन्नं पयो रेतोऽस्मासु धत्त ॥
कर्पूरनिर्मितं रम्यं स्वर्णपात्रे निवेशितम् ।
नीराजनं गृहाणेदं स्वामिनारायण प्रभो ॥

ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । नीराजनं समर्पयामि ॥ १५ ॥

(15) Waving of lamps in a clockwise motion, before the Lord as an act of adoration :

Aum ! May this offering be for my offspring for my ten heroes for the welfare of all people May it win for me people animals worlds and fearlessness May Agni bestow on me abundance of progeny, food, water and of strength

O Lord Swaminarayana Be pleased to accept these lamps prepared by enkindling ghee and camphor, and kept on a gold plate Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha, I offer Nirajana

" आरती "

वन्दे घनश्यामं प्रभु वन्दे घनश्यामम् ।
धृतभुविबालस्वरुपं करुणाकल्लोलम् ॥ वन्दे०॥ १ ॥
निर्गुणसगुणाकारं संहृतभूभारं प्रभु संहृतभूभारम् ।
करुणापारावारं गोवर्धनधारम् ॥ वन्दे०॥ २ ॥
कुञ्चितकुन्तलनीलं रक्षणकरशीलं प्रभु रक्षणकरशीलम् ।
मणिगणमण्डितकुण्डलराजच्छ्रुतियुगलम् ॥ वन्दे०॥ ३ ॥
फुल्लेन्दीवरनयनं विलसितभ्रूयुगलं प्रभु विलसितभ्रूयुगलम् ।
बिम्बाधरमतिसुन्दरनासामणिलोलम् ॥ वन्दे०॥ ४ ॥

कम्बुग्रीवं कौस्तुभमणिकण्ठाभरणं प्रभु मणिकण्ठाभरणम् ।
श्रीवत्साङ्कितवक्षोलम्बितवनमालम् ॥ वन्दे०॥ ५ ॥
कालियफणिवरदमनं पक्षीश्वरगमनं प्रभु पक्षीश्वरगमनम् ।
किङ्किणीमेखलधरणं पीताम्वरवरणम् ॥ वन्दे०॥ ६ ॥
दासाभयदं सुखदं भुवनत्रयपालं प्रभु भुवनत्रयपालम् ।
विश्वम्भर हे स्वामिन्नगणितकृतिशालम् ॥ वन्दे०॥ ७ ॥

I pay reverent obeisance to Lord Ghanashyama who manifested Himself in the form of a child on the earth An endless series of waves of divine mercy flow from His sacred Form He is above the three *gunas* but at the same time possesses bliss giving attributes He alone is the remover of the burden of the Earth His compassion knows no bounds It was He who lifted the mountain Govardhana He has dark lustrous curly hair By nature He cannot help protecting His devotees from all danger and evil It *is as if His sacred ears lend grace and glamour to the ear* rings profusely studded with priceless gems His eyes resemble in beauty lotus flowers in full bloom and His eyebrows are equally lovely His lips are like a ruddy ripe fruit His nose is exquisitely shaped His neck is as symmetrical as a conch and is adorned with the Kaustubha gem which He wears (Kaustubha is the celebrated gem obtained with thirteen other peerless gems at the churning of the ocean by the deities and the demons jointly) A garland of forest flowers full of fragrance and beauty adorns His sacred chest that bears the mark of a calf He is the One who subdued and prevailed over the great cobra Kaliya He uses the Eagle the king of birds as His vehicle He wears a waist band fitted with a number of small jingling bells He wears a yellow raiment on the lower part of His holy body He is the Giver of freedom from fear and also of happiness to His devotees He is the Upholder and Provider of all the three worlds and main

tains millions and millions of Universes I prostrate myself with reverence before Lord Swaminarayana who has performed countless miracles and feats

" प्रदक्षिणा "

ॐ सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अवध्नन्पुरुषं पशुम् ॥
मालती–मल्लिकाजाती–पद्ममन्दारचम्पकैः ।
पुष्पाञ्जलिं गृहाण त्वं भगवन् धर्मनन्दन ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः । पुष्पाजलिं समर्पयामि ॥

Circumambulation :

Aum ! When the deities fettered Purusha as a victim while performing the sacrifice, seven were the sticks surrounding the fire, and thrice seven the faggots

O Lord be pleased to accept my offering of a bouquet consisting of varieties of fragrant jasmine such as Malati, Mallika and Jati I also offer the Lotus and the Mandar flowers from one of the five trees in Indra's paradise and the yellow fragrant Champak flowers

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha I offer Him a bouquet of flowers

(१६) " मन्त्रपुष्पाञ्जलि विशेषार्घः "

ॐ यज्ञेन यज्ञमयजन्तदेवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥
रक्ष त्वं सहजानन्द रक्ष त्रैलोक्यरक्षक ।
भक्तानामभयं कर्ता त्राता भवभयार्णवात् ॥

वरद त्वं वरं देहि वाञ्छितं वाञ्छितार्थद ।
गृहाणार्घ्यं मया दत्तं स्वामिनारायण प्रभो ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
विशेषार्घश्च समर्पयामि ॥ इति शम् ॥ १६ ॥

(16) Special Offering of Mantras and Flowers :

Aum ! The deities performed a sacrifice with Purusha as the victim. These sacrificial rites became the first ordinances. Indeed these ordinances attained heaven in which the ancient Sadhyas and deities live.

O Lord Sahajananda ! I pray to You who are the Protector of the three worlds, who are the Giver of freedom from fear to devotees, and above all who protect beings from the perils of worldly existence, to guard all beings from dangers, temptations and evil.

Grant me boons and my cherished desires, O Giver of boons. Be pleased to accept this oblation offered by me with reverence, O Grantor of all desires.

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha. I offer Him Mantras and flowers.

" नमस्कारः "

नमः सर्वहितार्थाय जगदाधारहेतवे ।
साष्टाङ्गं सहजानन्द भक्त्या तुभ्यं समर्पितः ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
नमस्कारान् समर्पयामि ॥

Paying Obeisance:

O Lord Sahajananda, You alone have the power of sustaining the Universe. I prostrate myself before You with devotion and pray that all may attain welfare by Your grace.

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha. I pay Him obeisance.

" प्रार्थना "

यन्मया भक्तियुक्तेन मन्त्रः पुष्पं फलं जलम् ।
निवेदितं च नैवेद्यं तद् गृहाणानुकम्पया ॥

Prayers :

O Lord, be pleased to accept with abundant compassion for me whatever hymns I have recited and whatever oblations in the form of flowers, fruits, water and food I have offered with devotion

" क्षमापनम् "

आवाहनं न जानामि न जानामि तवार्चनम् ।
पूजां चैव न जानामि क्षमस्व परमेश्वर ॥
मन्त्रहीनं क्रीयाहीनं भक्तिहीनं सुरेश्वर ।
यत् पूजितं मया देव परिपूर्णं तदस्तु मे ॥
यदक्षरपदभ्रष्टं मात्राहीनं च यद् भवेत् ।
तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥
अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्यभावेन क्षमस्व धर्मनन्दन ॥
गतं पापं गतं दुःखं गता दरिद्रता तथा ।
आगता सुखसम्पत्तिः पुण्योऽहं तव दर्शनात् ॥

Apologising :

I do not know the correct form of invoking You or of worshipping You befittingly. I do not know the right method of adoring You either. Therefore, please forgive me.

वरद त्वं वरं देहि वाञ्छितं वाञ्छितार्थद ।
गृहाणार्घ्यं मया दत्तं स्वामिनारायण प्रभो ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
विशेषार्घश्च समर्पयामि ॥ इति शम् ॥ १६ ॥

(16) **Special Offering of Mantras and Flowers :**

Aum ! The deities performed a sacrifice with Purusha as the victim. These sacrificial rites became the first ordinances. Indeed these ordinances attained heaven in which the ancient Sadhyas and deities live.

O Lord Sahajananda ! I pray to You who are the Protector of the three worlds, who are the Giver of freedom from fear to devotees, and above all who protect beings from the perils of worldly existence, to guard all beings from dangers, temptations and evil

Grant me boons and my cherished desires, O Giver of boons. Be pleased to accept this oblation offered by me with reverence, O Grantor of all desires.

Aum Bhur Bhuvah Svah ! Obeisance to Avatari Shri Nilakantha. I offer Him Mantras and flowers.

" नमस्कारः "

नमः सर्वहितार्थाय जगदाधारहेतवे ।
साष्टाङ्गं सहजानन्द भक्त्या तुभ्यं समर्पितः ॥
ॐ भूर्भुवः स्वः । अवतारिणे श्रीनीलकण्ठाय नमः ।
नमस्कारान् समर्पयामि ॥

Paying Obeisance:

O Lord Sahajananda, You alone have the power of sustaining the Universe. I prostrate myself before You with devotion and pray that all may attain welfare by Your grace.

Aum Bhur Bhuvah Svah! Obeisance to Avatari Shri Nilakantha I pay Him obeisance.

" प्रार्थना "

यन्मया भक्तियुक्तेन मन्त्रः पुष्पं फलं जलम्।
निवेदितं च नैवेद्यं तद् गृहाणानुकम्पया ॥

Prayers :

O Lord, be pleased to accept with abundant compassion for me whatever hymns I have recited and whatever oblations in the form of flowers fruits, water and food I have offered with devotion

" क्षमापनम् "

आवाहनं न जानामि न जानामि तवार्चनम्।
पूजां चैव न जानामि क्षमस्व परमेश्वर ॥
मन्त्रहीनं क्रीयाहीनं भक्तिहीनं सुरेश्वर।
यत् पूजितं मया देव परिपूर्णं तदस्तु मे ॥
यदक्षरपदभ्रष्टं मात्राहीनं च यद् भवेत्।
तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥
अन्यथा शरणं नास्ति त्वमेव शरणं मम।
तस्मात् कारुण्यभावेन क्षमस्व धर्मनन्दन ॥
गतं पापं गतं दुःखं गता दरिद्रता तथा।
आगता सुखसम्पत्तिः पुण्योऽहं तव दर्शनात् ॥

Apologising :

I do not know the correct form of invoking You or of worshipping You befittingly. I do not know the right method of adoring You either. Therefore, please forgive me.

O Lord of Deities I am devoid of the art of immaculate pronunciation of hymns and of a thorough knowledge of ritual Further I lack perfect devotion May my worship be accepted by You as if it were perfect

O Lord, be pleased with me and kindly condone all lapses in my *recitation of the sacred hymns — such as* omission to pronounce a vowel or a letter

I have none else to turn to for refuge You alone, and none other is my resort for everything Therefore, out of sheer compassion forgive me O Giver of divine delight to *Shri Dharmadeva*

Now as a result of Your Visit my sins miseries and penury have all vanished, and I have become blessed with merit happiness and affluence

Again water is held in a spoon and the devotee says.

अनेन आवाहन-आसन-पाद्य-अर्घ्य-आचमनीय-स्नान-वस्त्र-उपवीत-गन्ध-पुष्प-धूप-दीप-नैवेद्य-ताम्बूलयुक्तदक्षिणा-नीराजनपूर्वकप्रदक्षिणा-मन्त्रपुष्पाञ्जलियुक्तनमस्कारैः षोडशोपचारैरन्योपचारैश्च कृतेन पूजनाख्यकर्मणा श्रीनीलकण्ठः प्रीयताम् न मम।

'May Lord Nilakantha be propitiated by this ceremonial worship performed by me and containing various rituals"

" चरणामृतम् "

नीलकण्ठस्य चरणोदकं पिबति यो नरः।
तस्यान्तरं स्थितं पापं नश्यति नात्र संशयः॥

Accepting the nectar, that is the water with which shri Hari's sacred feet have been washed.

Undoubtedly, all the sins of the one who drinks the water with which His holy feet have been washed are destroyed.

" प्रसादस्वीकारः "

नारायणप्रसादं च गृहीत्वा भक्तिभावतः ।
सर्वान् कामानवाप्नोति प्रेत्य सेवामवाप्नुयात् ॥

Accepting grace in the form of the remnant of food offered to the Lord:

The one who accepts with devotion the remnant of the food offered to the Lord, obtains his cherished desires, and remains in the personal service of the Lord in his life-after-death.

" निर्माल्यस्वीकारः "

श्रीहरेर्माल्यपुष्पैश्चयोंऽगानि परिधारयेत् ।
आधयस्तस्य नश्यन्ति व्याधीनां तु कथैव का ॥

Receiving back flowers and garlands offered to Shri Hari:

The one who is fortunate to wear the flowers and garlands that have been offered to the Lord, becomes free from even his mental afflictions, let alone his physical ones.

इति षोडशोपचार पूजनं समाप्तम् ।

Culmination of the ceremony:

इत्येवं पूजनं कृत्वा ब्राह्मणा हर्षनिर्भराः ।
तोषमीयुः सदाचारा नीलकण्ठस्य भावुकाः ॥ ६० ॥

60. The Brahmins were endowed with the virtue of contentment and never swerved from the path of ethical conduct, and were highly devout. They became full of ecstatic exhileration on the completion of Shri Hari's worship as described above.

ततः श्रीनीलकण्ठोऽसौ दृष्ट्वा पूजां द्विजैः कृताम् ।
प्रसन्नोऽभूत् तथा वाक्यमिदमूचे जगत्पतिः ॥ ६१ ॥

61. Lord Nilakantha, the Lord of Universes, who had witnessed with approval the entire ceremony performed by these Brahmins, addressed them thus :

कर्तव्या पाठशाला च विद्वद्विप्रस्य स्थापना ।
सद्विद्या सुपाठार्थं महत् पुण्यं ततो भवेत् ॥ ६२ ॥

62. "Do erect a Pathshala and appoint a Vidvan Vipra as a teacher in charge of it. Imparting Sadvidya surely results in the accumulation of great religious merit.

NOTE:

(१) पाठशाला– पठ् पठने, पठ्यते इति पाठः=अभ्यासः ।
पाठेन–अभ्यासेन शालते–शोभते इति पाठशाला ॥

Pathshala: 1. Literally, it means a school It is a place which looks glorious on account of the true knowledge that is being imparted in it.

(२) पाठशाला– शै पाके । शायते इति शः–पाकः ।
पाठस्य शः–पाठशः । परिपाकः ।
पाठशम् आ समन्तात् लाति या सा पाठशालाः ।

2. It is a place where one's learning matures and is translated into noble action.

विद्धद्धिमस्य–वेत्तीति विद्वान, विदेः क्वसुः। ज्ञानवान्।

Vidvan — The one who has acquired thorough knowledge is called a Vidvan

वि--व्याप्तिं, प्राति–व्याप्यत्वेन पूरयति–विप्रः परमात्मा।
विप्रः अस्ति अस्य विप्रः। भक्तः॥

Vipra — Literally, it means a Brahmin He is one who is fully devoted to the Lord and who is thoroughly conversant with the Bhakti-cult Such a person alone should be appointed as a teacher

सद्विद्या-सती विद्या-सद्विद्या, सतां विद्या सद्विद्या, महताम् विद्या-ज्ञानम्

Sadvidya — It means true knowledge, or the knowledge of the lives of great Souls, and the propagation of their ideas

प्रज्ञा कुलं दमश्चैव शास्त्राभ्यासः पराक्रमः।
कृतज्ञता मिता भाषा दानं छात्रस्य सद्गुणाः॥ ६३॥

63. "Knowledge with discrimination, a noble descent, self-restraint, regular study of the Scriptures, enterprise, gratefulness, reticence and munificence, are the qualities which a student should possess

दोषाश्चाष्टौ मदो मोहो गोष्ठी चापलमेव च।
स्तब्धत्वं चाभिमानित्वालस्यमत्याग एव च॥ ६४॥

64 "Conversely, arrogance and conceit, infatuation, loquaciousness, fickleness and restiveness, stupor, vanity, procrastination and covetousness are the eight vices to be scrupulously avoided by a student

सुसेवा पुस्तकस्यैव द्यूतं पर्यटनं तथा।
निद्रातन्द्रे स्त्रियश्चैव विद्याविघ्नकराणि षट्॥ ६५॥

65. "A student ought to be aware of the following hindrances to study : keeping the books unused on the shelf, gambling, rambling, lassitude and sluggishness, craving for the company of women.

इत्येवं गुणदोषाणां विचारं परिभाव्य च ।
विद्याभ्यासं सदा कुर्यात् तेन तुष्यति देवता ॥ ६६ ॥

66. "One ought to keep in mind these virtues and vices and should diligently engage oneself in acquiring learning; for that is the only way to please the Lord.

धनेन मनसा चैव विद्यादानं करोति यः ।
विद्यादानं महायज्ञस्तेन तुष्यति देवता ॥ ६७ ॥

67. "The imparting of true knowledge is a great sacrifice that particularly pleases the deities. The one who helps this cause either with money or by mental effort performs such a noble sacrifice.

सफलं जीवनं तस्य देशो धर्मश्च देशना ।
समुन्नतिः समायाति नन्दतीशो न संशयः ॥ ६८ ॥

68. "Blessed is the life of the person who performs such a sacrifice. His country and religion prosper, and his precepts prove fruitful. At the same time, he pleases the Lord. There is no doubt about it.

यतो विप्राः सदा कार्या बालका विद्यया युताः ।
युष्माभिर्नित्यपाठेन यथा यूयं तथा सदा ॥ ६९ ॥

69. "Therefore, O erudite Brahmins, see to it that your children and students become equally learned by assiduous and regular study.

विप्रो विद्यासमायुक्तः पुष्पं सौगन्ध्यधारकम्।
दानी धनपतिश्चैव त्यागी साधुश्च मे प्रियः ॥ ७० ॥

70. "A scholarly Brahmin, a fragrant flower, the munificent rich and a self-sacrificing ascetic are My favourites.

अनिन्दा नम्रता नित्यं अहिंसा सत्यमेव च।
गुरोराज्ञानुवर्तित्वं व्यसनाभावपूजनम् ॥ ७१ ॥

71. "Therefore, cultivate the virtues of humility, non-violence, truth, obedience to one's preceptor, scrupulously keeping away from inordinate addiction to evil habits, regular worship and abstinence from censure."

इत्येवं नीलकण्ठस्य वचनं परिगृह्य च।
विप्राः सर्वे प्रसन्नाश्च भूत्वा श्रीहरिमानताः ॥ ७२ ॥

72. The Brahmins embraced Lord Nilakantha's sermon, and in a joyous mood paid obeisance by prostrating themselves before Him.

राजानं च पुरस्कृत्य दीक्षायोगाय तत्पराः।
जगृहुर्वैष्णवीं दीक्षां द्विजाः श्रीहरिवर्णिनः ॥ ७३ ॥
यतो दीक्षाविहीनानां कार्यसिद्धिर्न जायते।
इति शास्त्रानुसारेण निश्चिक्युस्ते मुदा द्विजाः ॥ ७४ ॥
तमेव चेश्वरं मत्वा +दीक्षां जग्राह वैष्णवीम्।
भूपतिरर्चनं कृत्वा श्रीहरेर्मुमुदे तथा ॥ ७५ ॥

73 to 75. They knew that according to the Scriptures there can be no ultimate fulfilment for the uninitiated. They

also realized that Shri Hari was God Himself. Therefore, they became eager to be initiated by Lord Swaminarayana. With the king taking the lead, all of them, in a joyous mood, were initiated by the Lord as His devotees. The king experienced indescribable bliss in annointing Shri Hari with sandalwood paste mixed with saffron.

NOTE:

+ दीयते विमलं ज्ञानं क्षीयते कर्मवासना ।
सा दीक्षा कथिता सद्भिः प्राप्तव्या वैष्णवैस्तु सा ॥

Diksha: It is the rite of initiation in which pious knowledge is imparted, and passionate attachment to action is eliminated. After Diksha, a devotee should preserve (1) Gurumantra (the secret mantra given by his Preceptor), (2) Chhap (imprints on the body), (3 and 4) Tilak and Chandlo (a 'U'-shaped mark on the forehead, made with sandalwood paste, with a red circular mark in the centre) and (5) Kanthi (doubled-strings of basil beads round his neck).

स्वामिनारायण स्वामिन् सहजानन्द हे हरे ।
कृष्ण नारायण श्रीजिमहाराज नमोऽस्तुते ॥ ७६ ॥
नीलकण्ठ घनश्याम त्वं हरिकृष्ण पाहि माम् ।
कालमायापापकर्म–यमदूतभयादितः ॥ ७७ ॥

76 and 77. Then they prayed to the Lord:

"We bow to You with reverence, O Shri Hari, O Lord Swaminarayana, O Master. You are none but Shri Krishna and Narayana, O Shreeji Maharaj! O Lird Nilakantha, Sahajananda, Ghanashyama, Harikrishna, protect me from the dangers issuing from Kala (the personification of the destructive principle), Maya Sin, Karma, the messengers of the deity of Death and from other sources."

श्रीशाधीशं नमश्चक्रुरीशं त्वीशसमाश्रिताः ।
ईशोऽप्यसौ न चेशोऽभूद् भक्तिभाववितर्जने ॥ ७८ ॥

78. The king and his subjects prostrated themselves before the King of Universes. Though otherwise Omnipotent, even the Lord has no power to ignore the spirit of devotion in His followers.

* निभाल्य भक्तार्पितभक्तिमुत्तमां
प्रभा स्वकीया निहिता विभावसौ ।
वृषात्मजोऽयं प्रतिवासरं हरि-
र्ददातु शं नः शरणं सुधाधरः ॥ ७९ ॥

79. In consideration of the oblation in the form of the loftiest devotion offered to Him by His devotees, the Lord has lent some of His lustre to the Sun. May Shri Hari, the *Son of Shri Dharmadeva, with His nectar-like speech,* bestow on us His grace and beatitude perpetually, so that we may become worthy to live under His protective canopy

इति श्रीहरिवनविचरणकाव्ये एकविंशः सर्गः

End of Canto XXI of "The Poem of Shri Hari's Epic Journeys through the Forests".

† संसाररोगोपशमोपदेशमद्वैतसिद्धान्तमपीह भागान् ।
वेदान्तसंस्थानपि भिन्नभिन्नख्यातीर्हरिर्मे मतिदोऽस्तु चात्र ॥ ४२ ॥

XLII. May Shri Hari who expounded the philosophy of Non-Dualism, who delivered a sermon capable of curing the maladies of mundane existence, who elucidated some doctrines of Vedanta and who reviewed the theories of fallacy, grant me the inspiration and the art indispensable to the composition of this Epic.

* *Vamshasthavil Metre*

† *Indravajra Metre*

इति एकविंशः सर्गः

END OF CANTO XXI